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ABSTRACT

The curriculum guide on the Coast Miwok Indians includes an overview of the goals and objectives of social studies education and how they are used in an anthropologically based Native American social studies curriculum. The guide provides an educational rationale for using Native American curricula in the social studies program based on current learning theories, as well as background information on the Coast Miwok which synthesizes the available information on their prehistory, their historical interaction with white settlers, and the cultural aspects of Miwok life. It also includes: suggestions for further readings, methods, and materials used to achieve the goals and objectives; lists of available local resources, such as books, film, filmstrips, newsletters, and resource poeple; and materials teachers can use in developing their own curricula. Although the curriculum guide is intended primarily for elementary school teachers, it can be adapted to various grade levels if the developmental levels of the students are taken into consideration. (Author/AH)

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MICHA-KO MEANS PEOPLE: A CURRICULUM GUIDE ON THE COAST MIWOK

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San Francisco State University
in partial fulfillment of the
requirements for the
degree

Master of Arts
in
Anthropology

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Naomi Katz

Naomi Katz, Professor
Anthropology

Luis S. Kemnitzer, Professor
Anthropology

MICHA-KO MEANS PEOPLE: A CURRICULUM GUIDE ON THE COAST MIWOK

Bonnie Jayne Peterson
San Francisco State University
1981

The purpose of the project is to provide a curriculum guide and resource book on the Coast Miwok for use by teachers in developing an elementary school curriculum on local Native Americans.

The guide includes an overview of the goals and objectives of social studies education and how they are used in developing a Native American Social Studies curriculum. It substantiates the need for anthropologically based curriculum on local Native American groups and provides the rationale for studying about a local Native American group based on current learning theories. It may also be used as a model for developing curricula on other Native American groups.

The guide presents ethnographic and historical background on the Coast Miwok along with suggestions for further readings, materials, resources, learning activities and evaluative techniques which teachers can use in developing their own curriculum.

ACKNOWLEDGMENTS

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I also thank the following people who lent me needed encouragement: Dr. Don Kauchak, Dave Kassler, Martha Heidinger, and my parents, Elizabeth and Ben Bennett.

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CHAPTER I

INTRODUCTION

The concern of virtually all social studies curricula in the schools is the preparation of students in becoming responsible, rational, participating citizens in our pluralistic, democratic society and in a world which is becoming increasingly interdependent (Social Sciences Education Framework, For California Public Schools, 1975).

In modern society there is an increased need for helping our young develop skills by which they can understand themselves and others, understand the nature of society, and acquire information which will help them live in a pluralistic world. Emphasis in education is changing from the concept of learning as the acquisition of facts to the broader concept of learning as the utilization of facts and learning as a way of inquiring and thinking (Taba, 1971). Emphasis is also being placed on values of education because of our need to know how to analyze, adapt, and make productive choices in a rapidly changing world.

Social studies education is useful towards these ends, in that it provides students with the opportunity to interact with ideas and knowledge, to develop values and sensitivities, and to acquire both academic and social skills. Social studies curricula, at their best, teach principles of mutual respect and the human dignity of all people, tolerance, and an awareness of the cultural differences and the diversity of mankind.

The use of a curriculum focusing on Native Americans is one valuable way to achieve these educational goals. Learning about Native American groups offers students the opportunity to explore the differences and similarities among people of differing ethnic backgrounds. It increases students' cultural and ethnic awareness by broadening their base of experience. It gives students a chance to investigate their own relationship to people of another culture, their own relationship to the past and the present, and the value of alternative lifestyles and systems of relating to the world. Teaching about the influence Native American groups have had on history helps students understand the past and also provides the historical framework from which to view the problems confronting present day society.

Studying about Native American cultures also provides the students with insights into their own culture. Frederick Gearing states that by studying another culture, a student comes to recognize that any culturally patterned behavior, however different and confusing it may at first appear, becomes believable, plausible, and fully human if he/she knows enough about it (1973:5). Making sense of different culturally patterned behavior also helps the student understand the workings of his own culture and himself.

The study of local Native American groups can be particularly useful for several reasons. Students are already familiar with their own environment and, therefore, have a personal experience base from which to relate when studying about how another society or culture used that same environment. Also, observing another culture's similar or alternative solutions to commonly shared problems provides students with opportunities for insight into things that are sometimes too familiar or "natural" for the student to see clearly about his/her own cultural systems.

A local Native American curriculum or unit enhances a sense of relatedness in the student because of the common shared experience in the use of the same environment. Immediate concrete examples within the child's own experience are appropriate for the child's level of abstraction. The student can see that Native Americans are not foreign people from far away, but are people related to himself/herself through common human and physical bonds.

Another added benefit in studying about local Native American groups is the availability of local resources to expand and complement the curriculum. Native American community resource people are available through local Indian groups and local education associations. Archeological sites, museums, parks, nature preserves, and the local outdoor environment can be useful. Films and books are available through the school district media centers, local universities and colleges, and historical societies.

Need for Study

There is a valid case for the study of local Native American groups in the social studies curriculum from an educational point of view. However, once teachers decide to teach about local Native American groups, they encounter several obstacles. Most California social studies textbooks give only superficial mention to the Native American and his/her contributions to the larger society. The Native American is mentioned in the first several pages of the text. He is typically presented inaccurately and the information is misleading (Costo and Henry, 1970).

The history books either ignore the importance and accomplishments of Native Americans in American society or portray them as sterotypes which are easily dismissed (Bean, 1974:38).

A second problem teachers encounter is the lack of published and easily accessible material on local Native American groups. Most of the literature and current anthropological research is not synthesized and readily available to teachers or students (Bean, 1974: 39). Teachers are not usually experts in Native American studies nor do they have the time to do extensive research and study to help them develop curricula. Therefore, most teachers must make use of the existing educational materials on Native Americans in their classrooms. This material is usually general and does not deal with local Native American groups. The child often learns that Native Americans were and are people from far away and that there is no relatedness to him/her or his/her immediate environment.

Another problem facing many teachers is that they have not had first-hand experience with Native American groups and have also not had training to think critically and analytically about what they read and hear about Native Americans. They are as susceptible as the students to the misconceptions, misunderstandings, and prejudices that may be presented in textbooks and materials dealing with Native Americans.

However, teachers are in a position of authority and they may inadvertently perpetuate these misconceptions through ignorance (Spindler, 1973:96).

Scope of Project

Because of the above-mentioned problems, teachers are reluctant to teach about local Native American groups. It is the intention of this writer to help teachers overcome these problems by providing them with a curriculum guide and resource manual dealing specifically with a local group of Native Americans in the San Francisco Bay Area, known as the Coast Miwok.

This project will include an overview of the goals and objectives of social studies education and how they are used in developing a Native American social studies curriculum. It will provide an education rationale for using Native American curricula in the social studies program based on current learning theories, as well as background information on the Coast Miwok which synthesizes the available information on their prehistory, their historical interaction with White settlers, and the cultural aspects of Miwok life. Suggestions for further readings, methods, and materials used to achieve the goals and objectives; and lists of available local resources, such as books, film, filmstrips, newsletters, and resource people; and materials teachers can use in developing their own curricula are included.

The curriculum guide is intended primarily for elementary school teachers. However, it can be adapted for use at various grade levels if the developmental levels of the students are taken into consideration.

Although it deals specifically with one ethnic group, the writer hopes it will be used as a model for developing curricula on other Native American groups.

CHAPTER II

EDUCATIONAL RATIONALE FOR A NATIVE AMERICAN CURRICULUM

Educational Goals of Social Studies

One of the most important things teachers need to keep in mind are the goals and objectives which they want to achieve when designing a Native American curriculum. Otherwise, it can become "learn about the Indians" lessons, and the broader purposes of teaching about Native Americans are lost. The unique opportunity to draw generalizations and form concepts about ethnic groups and people in general are lost if there is not a cohesive unit with an integration of lessons designed for the development of knowledge and thinking skills, for the acquisition, understanding, and use of important ideas in anthropology; for the development of positive attitudes, feelings, and values; and for the development of academic and social skills.

Hilda Taba stated that there are four broad educational objectives in Social Studies education:

> 1. The development of a number of specified thinking (cogntive) skills.
> 2. The formation of a number of desired attitudes and values.
> 3. The acquisition of a variety of academic skills.
> 4. The acquisition, understanding, and use of important ideas of knowledge from the social sciences and related areas. (Taba, 1971:11-14)

Most social studies curricula and state guidelines are based on these objectives (Social Studies Council Guidelines, 1973).

The State of California has the following objectives as the basis for its social studies program goals. An examination of these goals shows them to be very similar to Taba's.

> 1. Enable students to develop understandings based on data, generalizations, and interdisciplinary and disciplinary concepts drawn from the various social sciences, including anthropology, economics, geography, history, political science, psychology, and sociology.
> 2. Enable students to develop and practice a variety of intellectual and work-study skills appropriate to the social sciences.
> 3. Enable and encourage students to understand and respect individual and cultural differences and similarities.
> 4. Enable students to reflect on society's values and encourage each individual to develop and clarify a personal set of values.
> 5. Enable students to participate in activities in the society as individuals and as members of groups. (California State Framework for the Social Studies, 1975:3)

These broad goals provide a helpful framework in planning a curriculum on Native Americans. These goals are interactive and not mutually exclusive in that content material is selected to increase thinking and intellectual skills. In working with content, students can explore feelings, attitudes, and values. It is also by working with content, both individually and in groups, that students learn academic and social skills. This interrelationship is described in the following way by the creators of these goals. "Skills are the bond between knowledge, valuing, and social participation" (Social Studies Council, 1973:13).

The development of thinking skills should be a central part of the social studies curriculum. However, little emphasis should be placed on fact learning. The learning of facts or simple recall of content requires different mental processes than those involved in other thinking skills.

Thinking skills, on the other hand, involve concept of formation, generalizing, and inferring through interpretation of raw data and the application of known principles and facts to explain and predict new phenomena (Taba, 1966). Included here is also the development of critical and evaluative thinking. Taba feels that students cannot penetrate the structure of the subject or content without the use of thinking skills, and these intellectual operations in turn yield insights into basic concepts (Taba, 1966). Students gain insights into basic concepts by organizing facts into conceptual systems; relating data to each other and generalizing upon these relationships; making inferences and using known facts and generalizations upon these relationships; making inferences and using known facts and generalizations to hypothesize, predict, and explain unfamiliar phenomena (Taba, 1966:34).

Another desired goal of the social studies curriculum is the development of attitudes. The formation of desired social studies attitudes, values, and sensitivities include:

> 1. The capacity to identify with people in different cultures; preventing and overcoming stereotypes that hinder understanding of, and respect for, other ways of life.
> 2. The self-security that permits one to be comfortable in differing with others.
> 3. The open-mindedness that examines the opinions and ways of other people with reasonable consideration and objectivity.
> 4. The acceptance of changes and the ability to adjust to new ways and events.

5. The tolerance of ambiguity without anxiety.
6. Responsiveness to democractic human values. (Taba, 1971:50).

The third major goal of the social studies curriculum, the development of academic skills, includes reading, viewing, listening, outlining, notetaking, making charts, reading and interpreting maps, title giving, diagramming, tabulating, constructing timelines, and asking relevant questions (Taba, 1971). These academic skills are needed to function effectively in the adult world.

An equally important educational goal of social studies education is the acquisition, understanding, and use of the important ideas of knowledge from the various social science fields. The social science disciplines include psychology, anthropology, sociology, geography, history, economics, and political science (see Appendix, Utah Social Studies Scope and Sequence). The function of knowledge in these disciplines is to provide a reservoir of data, ideas, concepts, generalizations, and theories which can be used by students to function rationally and humanely (Social Studies Council Guidelines, 1973).

In organizing knowledge within these disciplines, it is helpful to categorize information into facts, concepts, and generalizations. Each level serves a different function in instruction and learning (Taba, 1966).

Facts, descriptive information, and specific samples of areas of content provide teachers with the raw materials to teach abstractions and thinking skills. They can be used by the teacher to help students learn important ideas through analysis. Key concepts are formed from facts and are used in forming theories and generalizations in the various disciplines. Key concepts are selected for their power to organize and synthesize large amounts of information, e.g.:

> 1. Causality, conflict, cooperation, cultural change, differences, interdependence, modification, power, societal control, tradition, values. (Taba, 1971:24)
>
> 2. Justice, freedom, diversity, culture, resources, multiple causation, needs, property, authority/power, morality, environment, truth. (California State Framework for the Social Studies, 1975:12-16)

Generalizations are the main ideas which give meaning to descriptive facts and are used to select and organize content. Generalizations, like concepts, are best learned through the analyses of fact.

The subject matter or content is the means or vehicle through which the four major social studies goals can be achieved. Viewed in this way, content is a useful educational tool, but is not valued as an end in and of itself.

An Anthropologically Based Curriculum

In Teaching Strategies for Ethnic Studies, James Banks stated that

> Units and lessons on Indians, Chicanos, Blacks, Asian Americans, and Puerto Rican Americans, if approached from an anthropological perspective, can help students broaden their understanding and conception of what it means to be human and enable them to better understand their own cultures and lifestyles. (Banks, 1975:20)

What is meant by an anthropological perspective? Ianni stated that

> Anthropology is a way of seeing human differences, not inferiority; variation, not hierarchy; true alternatives, not lesser choices; and the implication of others in us and of ourselves in others. (Ianni, 1973:119)

Anthropological perspective is a way of viewing human phenomena. It is what Spindler referes to as "humanistic objectivity" (Spindler, 1973:96). It is the working assumption, shared by anthropologists, that culturally patterned behavior makes sense and that, however bizzare it may at first appear, at the bottom it makes plausible sense and is believable and fully human (Gearing, 1973).

The discipline of anthropology deals with the whole of culture. Its concepts are interdisciplinary in nature and encompass the whole spectrum of human experience. The content of anthropology as a discipline includes its major concepts, its generalizations, and its facts. The major concepts developed from anthropological theory are powerful teaching tools. George Spindler (1973) and James Banks (1975) came up with similar key concepts in anthropology which can be and are used by educators:

- Culture
- Cultural diversity
- Cultural similarities
- Cultural assimilation
- Enculturation
- Cultural change
- Cultural transmission
- Cultural diffusion

- Cultural normalcy
- Cultural relativism
- Values
- Ethnocentricism (see Appendix for definitions).

Perhaps the most important concept in anthropology is the "Concept of Culture." Edward Tylor defined culture or civilization as

> That complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. (Tylor, 1960:21)

The concept of culture influences all of our perceptions. It covers the areas of man's involvement with his environment, both human and natural. It influences behavior; it is a perception-mediating set of patterns; it is the variable forms these patterns take (Spindler, 1973:103).

When teaching about the concept of culture and the anthropological concepts relating to culture processes, it is useful to use comparison methods. As Gearing stated: ". . . people perceive through comparison and the broader and more varied the comparisons the clearer the perception becomes" (Gearing, 1973:9). However, the use of comparative methods must be done from an anthropological perspective. The use of cultural relativism is essential. Cultural relativism, as proposed by the anthropoligist, Franz Boas, is based on the premise that "Each culture is unique because it is the product in part of change and nonrecurrent historical circumstances" (Boas, 1965:31). It presumes that every culture is unique and must, therefore, be analyzed on its own terms.

The comparison method can be an effective tool in social studies education if teachers are cognizant of the dangers of the use of value judgments, the imposition of hierarchical views of cultures, and the tendency to view cultural differences in an ethnocentric way.

In using comparison, it is useful to look at the similarities and differences among groups. The following list represents categories which can be studied:

- Age grading
- Athletic sports
- Bodily adornment
- Calendar
- Cleanliness training
- Community organization
- Cooking
- Cooperative labor
- Cosmology
- Courtship
- Dancing
- Decorative art
- Divination
- Division of labor
- Dream interpretation
- Education
- Eschatology
- Ethics
- Ethnobotany
- Etiquette
- Faith healing
- Family
- Feasting
- Fire making
- Folklore
- Food taboos
- Funeral rites
- Games
- Gestures
- Gift giving
- Government
- Greetings
- Hair styles
- Hospitality
- Joking
- Kin-groups
- Kinship nomenclature
- Language
- Law
- Luck superstitions
- Magic
- Marriage
- Mealtimes
- Medicine
- Modesty concerning natural functions
- Mourning
- Music
- Mythology
- Numerals
- Obstetrics
- Penal sanctions
- Personal sanctions
- Population policy
- Postnatal care
- Pregnancy usages
- Property rights
- Propitiation of supernatural beings
- Puberty customs
- Religious ritual
- Residence rules
- Sexual restrictions
- Soul concepts
- Status differentiation
- Surgery
- Tool making
- Trade

Housing	Visiting
Hygiene	Weaning
Incest taboos	Weather control
Inheritance rules	(Murdock, 1960:164)

Similarities and differences between these categories among different cultures and groups is an effective way to present the concept of the cultural diversity of mankind. It can also be useful in pointing out alternative solutions to similar cultural problems. It can be used in helping students become aware of "the multilinear schemes of developmental variety of human societies" (Ianni, 1973: 118). Comparison is also helpful in achieving the goal of self-realization in students. Gearing stated that

> Materials which depict an array of diverse cultural handlings of such realms provide a measure of detachment which may in turn help the student resolve such a matter adequately for himself. (Gearing, 1973:10)

Another anthropological concept that is educationally useful is the concept of cultural processes. Cultures are in a state of dynamic change. When viewing or studying about a specific culture emphasis is put on the sociocultural processes at work in that culture and how they continually change the structure of that culture. Students can use the same methods of analysis used in analyzing a different culture to analyze the cultural processes which influence their own cultures.

Developmental Considerations in Designing Curricula

In addition to content consideration, designers of social studies curricula for young students must also take into consideration the developmental characteristics of the learner. Most of the rationale for the selection and organization of content, learning activities, and teaching strategies in the current social studies guidelines has its basis in the developmental learning theories of Jean Piaget (Taba, 1966; Elkind, 1976; Wadsworth, 1978). The central postulate of Piaget is that in the progressive maturation of mental operations there are four developmental stages through which children pass. These four stages are:

1. Sensory-motor stage (birth to 2 years of age)
2. Preoperational stage (2 - 7 years of age)
3. Concrete-operational stage (7 - 11 years of age)
4. Conceptual or formal operational thought state (11 - 16 years of age). (Elkind, 1976)

Each level is characterized by its own set of cognitive structures and operations. Also, between levels, there is a hierarchical organization and that the mental structures developed at one stage are incorporated in and are the prerequisites to success in the next stage.

Another important Piagetian idea is that children at each stage learn by directly interacting with objects and events in their environment. This interaction involves two complementary processes: assimilation and accommodation. Assimilation is the process that the child goes through when he organizes the objects and events he experiences into his existing cognitive structure. New phenomena have meaning only if they can be fitted into concepts and relationships already existing in the mind. Accommodation is the adaptive process at work when new experiences do not fit into the particular concept scheme of the child. He must then rebuild, extend, or alter his existing concepts to meet the new reality. These two processes occur in every cognitive act, however, their relationship changes depending on the kind of intellectual functioning that is taking place. Their use can be influenced by the nature of teaching (Taba, 1966). New, unfamiliar material evokes accommodation, while familiar material produces assimilation.

New knowledge is always built on and transformed from existing knowledge (Wadsworth, 1978). Younger children learn through the use of manipulative materials and direct experience. Older children use operational schemes to coordinate generalizations about experience. In this paper, the author is focusing on curriculum design relevant to children at the concrete-operational state (7 - 11 years of age) of development.

At the concrete operational stage, children's source of knowledge and meaning come from concrete experience. They are capable of applying reasoning to concrete experience and this reasoning dominates their perception. However, they are unable as yet to construct knowledge from abstract materials. At this stage, children are becoming less egocentric in their awareness that others have views both different from and similar to their own. They are also becoming aware of the influence of group orientation on their own views.

Using these basic premises of Piaget, teachers can use a local Native American curriculum which follow these guidelines:

1. The unit should be close to the child's experience,

and within the child's realm of experience. (Elkind, 1976).

2. Children should be provided with direct contact with the physical aspects of events and objects. Children at this age are guided by their interaction with the concrete physical and social environment rather than by the abstraction of the environment. They can represent things that they can see, feel, touch, smell, and manipuate. (Wadsworth, 1978).

3. Personal experiences are more effective than merely learning facts in affecting emotions in a child's encounter with a culture different than his/her own. (Taba, 1971).

4. Selective readings and lectures can be used but should supplement experience and should be connected with what the child already knows from concrete experience. (Wadsworth, 1978).

5. Encourage learning in the social area by allowing groups of children to work together on joint projects. Through these joint efforts children learn cooperation, sympathy, and mutual respect. (Elkind, 1976)

These guidelines can be productively applied to the construction of a curriculum on local Native American groups. The study of the Coast Miwok is a study of a people who shared and still do share the same environment as students in the geographical area. The content lends itself to a variety of manipulative materials. Concrete experiences, like native crafts, can help give meaning to the past for children (Wadsworth, 1978). The use of fieldtrips, replication activities, role playing, and multimedia presentations give the children a chance to see and possibly touch the activities the people they are studying engaged in. The students can then make use of these local resources in developing thinking skills, academic skills, and values.

A Native American unit can also be used as an integrated curriculum. It can be incorporated into all areas of the school curriculum: math, science, reading, music, art, physical education, and the social sciences. The unique nature of the subject matter supports Piaget's premise that children's spontaneous development of knowledge and reasoning is not segregated into content areas but is rooted in one logic that is basic to all knowledge (Wadsworth, 1978).

CHAPTER III

MICHA-KO MEANS PEOPLE

The local Native American group chosen for this guide is the Coast Miwok. Chapter III is a brief summary of what is known about the Coast Miwok.[1] The references and suggestions for further reading will enable teachers to expand this introductory information. There are historical records, anthropological notes, and archaeological data available on the Coast Miwok and as a result of efforts by the Miwok Archaeological Preserve of Marin and the Point Reyes National Seashore Miwok Village Reconstruction Project (Kule Loklo), there are now excellent educational resources available which the teacher can use to support a basic curriculum.

The use of recorded observations by early explorers in the 16th, 18th, and 19th centuries and ethnographic information obtained during fieldwork by C. Hart Merriam from 1902 to 1935, S. A. Barrett from 1903 to 1906, Isabel Kelly from 1931 to 1932, and E. M. Loeb in the 1920s, can be helpful in trying to understand Coast Miwok culture. However, inferences about prehistoric Coast Miwok culture must take into consideration that these 20th century ethnographic accounts were based upon information obtained from 6 to 10 postmission period Coast Miwok informants who were living in the early 1900s. By 1900, Coast Miwok beliefs and customs had been modified, changed, and adapted in response to the rapid decline in native population and the influence of over 125 years of intensive contact with Euroamerican culture.

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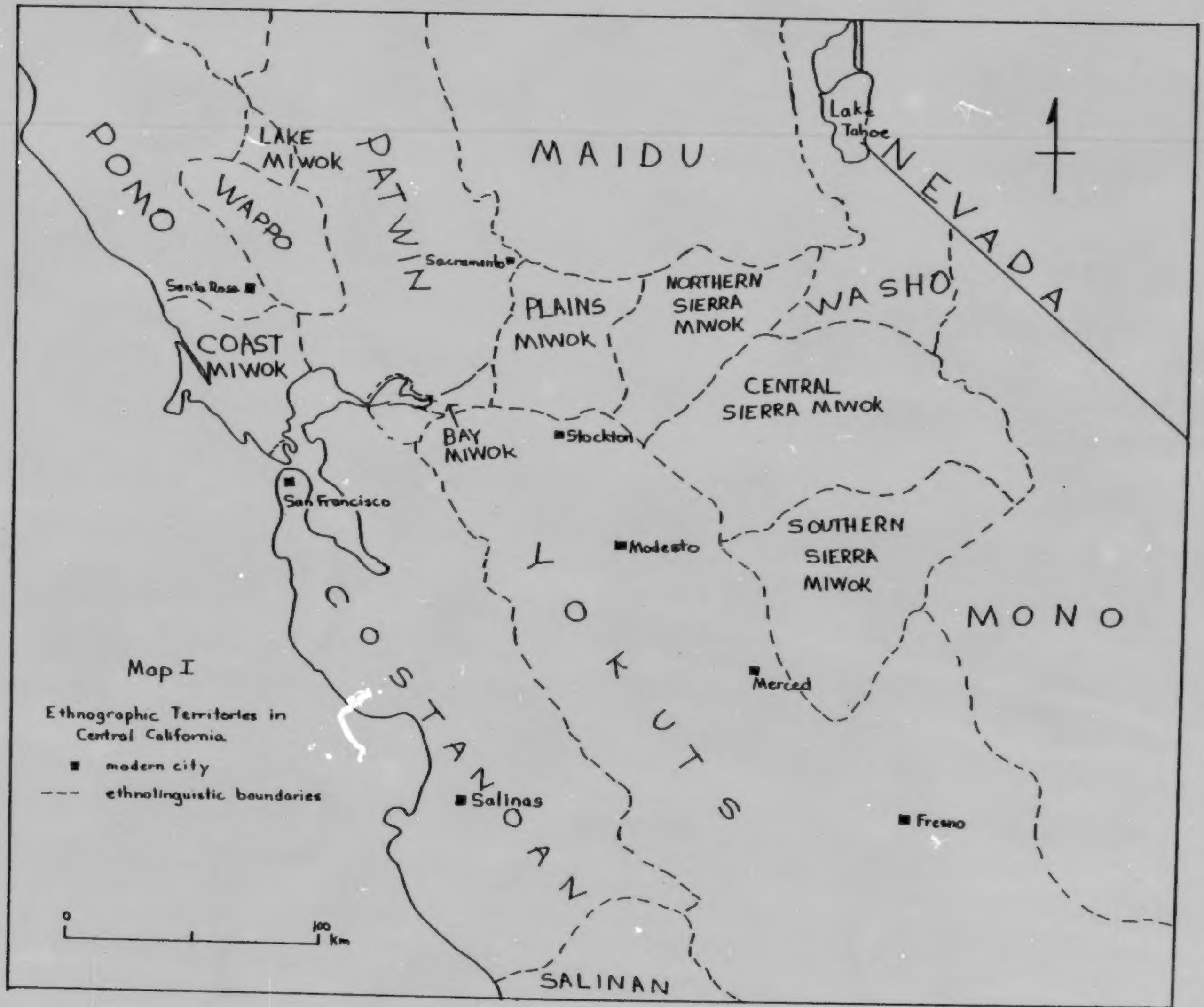
[1] Chapter III was written with help and guidance from Robin F. Wells, Curator, Treganza Anthropology Museum, San Francisco State University. He offered many suggestions about the interpretation of the data, however, the author takes sole responsibility for the content of this chapter.

Who Were the Coast Miwok?

The Coast Miwok were Native Americans who lived in what is now Marin County and lower Sonoma County. They were related linguistically to six other Miwok groups (see Map 1): Lake Miwok, Bay Miwok (Saclan), Plains Miwok, Northern Sierra, Central Sierra, and Southern Sierra Miwok (Callaghan, 1967:224).

Coast Miwok is a Miwok language within the Miwok-Costanoan family of the Penutian language stock (see Figure 1) (Callaghan, 1967; Shipley, 1978:89). Six language stocks are recognized as having been present in Native California: Penutian, Hokan, Yukian, Algonkian, Na-Dene, and Uto-Aztecan (Heizer, 1971:111; Shipley, 1978).

The peoples bordering the Coast Miwok spoke quite different languages representing several different language stocks. There were Hokan speakers (Pomo), Yukian speakers (Wappo), and Penutian speakers (Patwin and Costanoan). A language within any stock is as unrelated to a language in any other stock as English is to Chinese. The problem of intercommunication was solved, however, since many Native Californians spoke more than one language (Kroeber, 1908:26; DuBois, 1939: 111-113).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WASHO
CENTRAL SIERRA MIWOK
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Map 1. Central California Native Groups.

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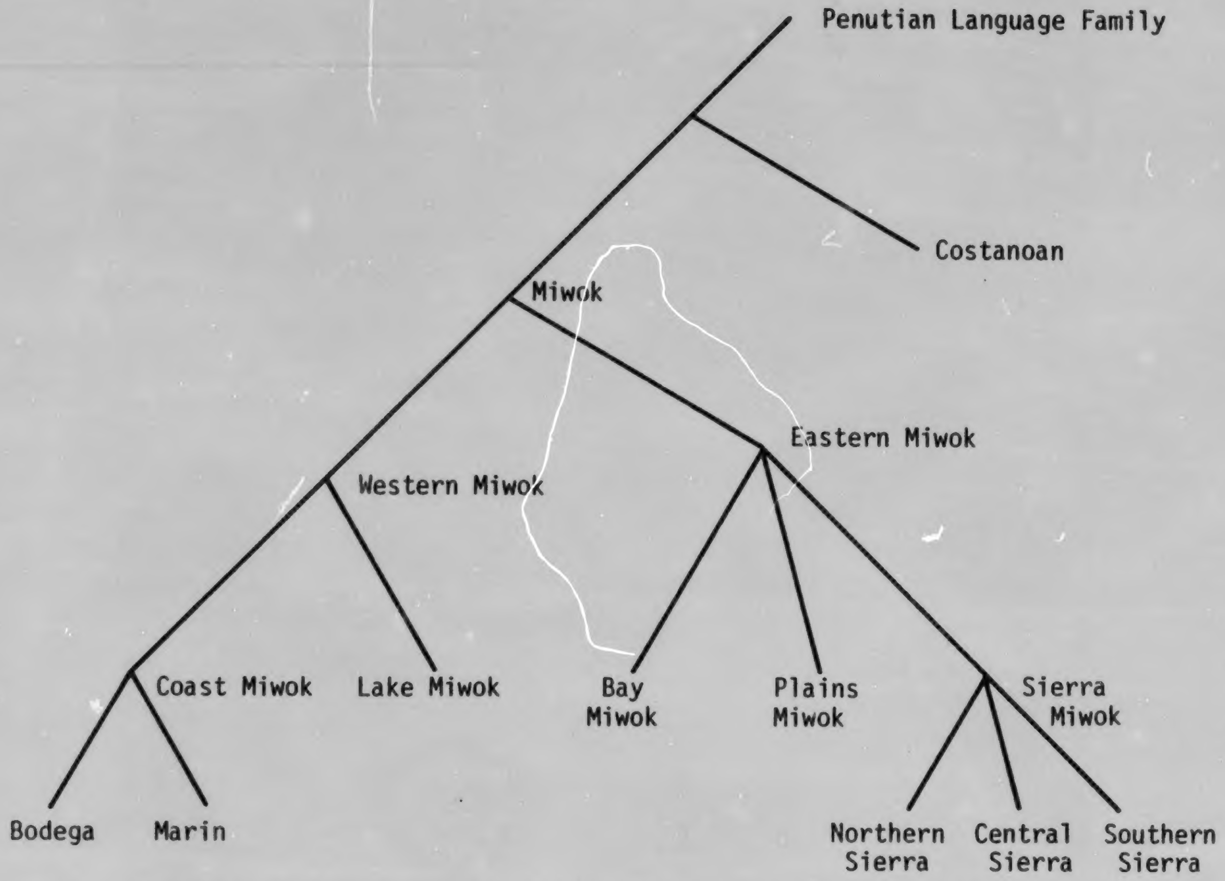
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Costanoan
Miwok
Eastern Miwok
Western Miwok
Coast Miwok
Lake Miwok
Bay Miwok
Plains Miwok
Sierra Miwok
Bodega
Marin
Northern Sierra
Central Sierra
Southern Sierra

Figure 1. Partial Linguistic Tree of Penutian Language Family (cf. Callaghan, 1967).

There were two dialects of Coast Miwok: The dialect of Bodega Bay and that of the remainder of the Coast Wiwok. These are termed Bodega Miwok (sometimes Western Miwok, Olamentke, or Olamentko), and Marin Miwok (or Southern Miwok) (Barrett, 1908:302, followed by Kroeber, 1925:273).

Coast Miwok groups speaking the Bodega dialect called themselves O-la-ment́-ko or Oó-lah me-chah-Ko (ulla micca©), meaning "Nut People"[2] (Callaghan, 1970:50; Barrett, 1908:308; Merriam, 1907:351). Groups speaking the Marin dialect are referred to as the Le-kah́-te-wut́-ko of lower Sonoma County and the Hoó-koo-é-ko of the rest of Marin County below Petaluma south to perhaps San Francisco Bay (Merriam, 1907:354-355; Beeler, 1972:49-54; Brown, 1973:186-187) (see Map 2).

Where Did the Coast Miwok Come From?

The creation myths told by Coast Miwok (Merriam, 1910:203-25; Kelly, 1978:423, 1978b:28-29) stated that the Coast Miwok people were created in their own land from feathers or sticks and other Native peoples were created from mud. Most Native California groups regard themselves as having been created in or at least near their homelands (Forbes, 1969:10).

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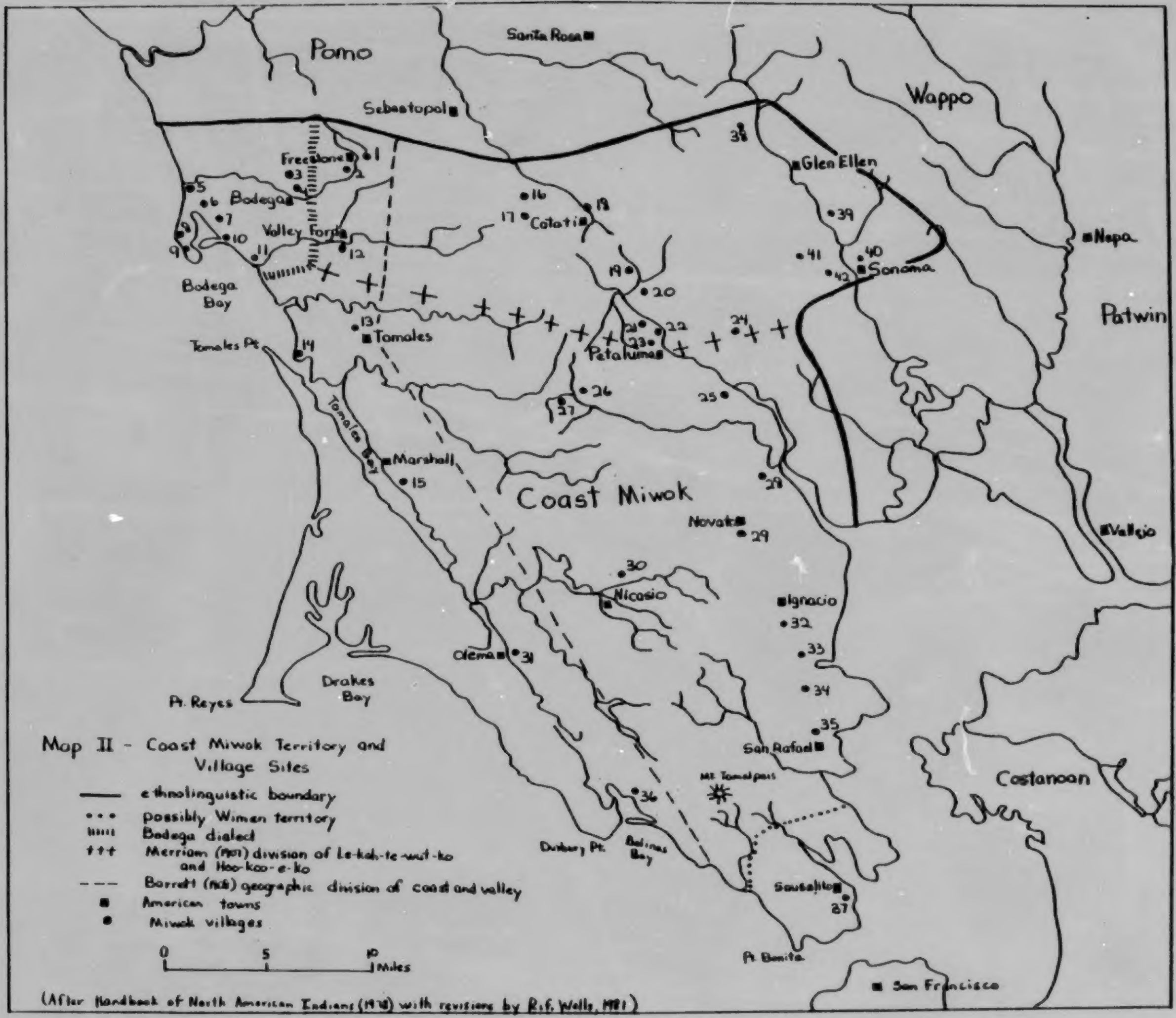
[2] Orthography followed will be that of C. Hart Merriam's simple phonetic English. (See Appendix.) However, since Merriam's vowels a-e-i may be pronounced with some variety, diacritics have been added in some cases to reduce ambiguity. Words given in Coast Miwok will be in the Bodega dialect unless otherwise noted by [MM] indicating Marin dialect because there is more linguistic information on the Bodega dialect. Respelling of Coast Miwok words into Merriam's orthography was done with the assistance of Robin F. Wells. The spelling 'Micha-ko' in the title of Chapter III is taken directly from Kroeber (1925:274) and because it is a generally known spelling I have left it as such.


Pomo
Santa Rosa
Sebastopol
Wappo
Freestone
Bodega
Valley Ford
Bodega Bay
Glen Ellen
Cotati
Napa
Sonoma
Patwin
Tomales
Tomales Pt.
Petaluma
Tomales Bay
Marshall
Coast Miwok
Novato
Vallejo
Nicasio
Ignacio
Olema
Pt. Reyes
Drakes Bay
San Rafael
Mt. Tamalpais
Costanoan
Duxbury Pt.
Bolinas Bay
Sausalito
Pt. Bonita
San Francisco
1
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41
42
Map II - Coast Miwok Territory and Village Sites
ethnolinguistic boundary
possibly Wimen territory
Bodega dialect
Merriam (1907) division of Le-kah-te-wut-ko and Hoo-koo-e-ko
Barrett (1908) geographic division of coast and valley
American towns
Miwok villages
0
5
10
Miles
(After Handbook of North American Indians (1978) with revisions by R.F. Wells, 1981)

Map 2. Coast Miwok Territory and Village Sites (after Handbook of North American Indians, 1978, p. 415). Revised by R. F. Wells, 1981.

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Current anthropological opinion is that present-day Native Americans migrated over the Bering Straits from Asia. Controversial evidence has pointed to man's presence in the Americas as early as 40,000 years ago (MacNeish, 1972:4; Jennings, 1964:151), however, the earliest firm evidence that is agreed upon shows that humans were in the new world by 10,000 B.C. The last glaciation of the Pleistocene period is thought to have blocked passage across the Bering Straits from 38,000 B.C. to 11,000 B.C.

Archaeological evidence indicates Indian occupation in California as early as 10,000 years B.C. and perhaps earlier (Wallace, 1978:25-26; Meighan and Haynes, 1970:1213-1221; Heizer, 1978:3). Results of archaeological investigations throughout the state indicate that the Southern California inlands had early occupation possibly as a result of migration from the Southwest. The southern coastal areas were perhaps inhabited later, although there were several radiocarbon dates from Santa Rosa Island off the Coast of Southern California in excess of 10,000 years (Wallace, 1978:30; Orr, 1968 in Shipley, 1978: 31). Uranium Series Analysis of human bone samples from the Sunnyvale and Del Mar sites with ages of 83,00 and 11,000 years, respectively, also indicate early human occupation of the coast from San Francisco to San Diego (Bischoff and Rosenbauer, 1981:1003-1005).

The Borax Lake site in Lake County dates from 7,000 B.C. and indicates an early occupation of hunters in Northern California. Other sites along the Northern California Coast and inland date as early as 7,000 B.C. (Wallace, 1978:25). In the Central Valley, from Tehachapi to the head of the Sacramento Valley, known sites date from 2,350 B.C.

(Heizer, 1971:131-143; Wallace, 1978:32-34). There is evidence indicating human presence around 3,000 B.C. in the East San Francisco Bay area (Moratto, 1974:31-32).

Archaeological investigations in Marin and Sonoma Counties have produced indications of human occupation in Coast Miwok territory dating back to 1,500 B.C. (see summary in Moratto, 1974:17-55; Elsasser, 1978:37-57). This does not mean that people were absent in Marin before that date, but only that current research had found human occupation this far back. It should not be assumed that the peoples who were living in Marin and Sonoma Counties 3,500 years ago were ancestors of the Coast Miwok, rather archaeological evidence points to the ancestors of the Coast Miwok settling in Marin between 300 to 500 A.D. This correlates with the spread of Penutian speaking peoples down the Sacramento river valleys and into the San Francisco Bay area after about 300 A.D.[3]

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[3] Archaeologists, studying culture change over time in California, have developed an approximate culture change sequence for Central California, San Francisco Bay, and Marin (Lilliard, Heizer, and Fenenga, 1939; Beardsley, 1948, 1954). In Marin, the differences between Middle Horizon and Late Horizon occupation may indicate early settlement by a people other than the Coast Miwok. Bennyhoff and Heizer (cf. Heizer, 1958:6-7) proposed this chronology for dating the cultural sequence, however, it must be kept in mind that the dates are approximate and vary in different geographical areas:

Early Horizon	B.C. 5,500 - 2,000 B.C.
Middle Horizon	B.C. 2,000 - 300 A.D.
Early Phase I, Late Horizon	A.D. 300 - 700 A.D.
Middle Phase I, Late Horizon	A.D. 700 - 1,100 A.D.
Late Phase I, Late Horizon	A.D. 1,100 - 1,600 A.D.
Phase 2, Late Horizon	A.D. 1,600 - 1,850 A.D.

How Did the Coast Miwok Live?

The Coast Miwok peoples lived in village communities[4] throughout Marin and Southern Sonoma Counties (Kroeber, 1925:273-274). Some places in the area have retained Coast Miwok names: Cotati (to punch),[5] Olompali (south __?__),[6] Tamalpais (bay mountain [MM]), Tomales (bay, coast [MM]), Petaluma (flat back [MM]) (Barrett, 1908:310-311; Merriam, 1907:355). Map 1 shows the relationship of known Coast Miwok villages to present day towns.

Coast Miwok population at the time of European contact was probably about 2,500 to 3,000 people (Cook, 1943a:3; 1943b:181-183; 1956:121). The mission baptismal records from San Francisco, San Rafael, and San Jose show that village populations ranged from 10 people to around 225 people in the larger village communities (Merriam, 1955:220-225; 1968:1-27; Dietz, 1976; Cook 1943a;181-183).[7]

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[4] A village community is defined as "the aggregation of people living in two or more (often up to a dozen) separate villages, acknowledging the leadership of a chief who usually resided in the largest and most important of the several settlements" (Heizer, 1978, p. 5).

[5] Glosses (translations) of Miwok words into English have been provided by Robin F. Wells (RFW) based on his compilations and interpretations of previously published materials, unless otherwise noted by the initials: Ⓑ Barrett (1980), (Ko) Kostromitonov (1974), Ⓒ Callaghan (1970), Ⓚ Kelly (1978a), (Kb) Kelly (1978b).

[6] Wells suggests that pali in Olompali may actually be pólli, as per Barrett's spelling. If so, it may be related to other Miwok words implying a mass of water. In this case, the meaning could be 'marsh' thus Olom polli 'south marsh.' (RFW)

[7] A sampling of baptismal records indicated forty-six Coast Miwok were baptized at Mission San Rafael from the village community Licatiut (Lek-kah´-te-wut), near Petaluma, between 1820 and 1825. Ninety-seven Petalumas were baptized at the three missions between 1816 to 1825. In 1817, over 225 Olompalis were brought to Mission

The varying size of Coast Miwok village populations is consistant with the pattern of Sierra Miwok settlement based upon localized lineage settlements, in which smaller villages were related to a larger village community through marriage and kinship ties (Gifford, 1926b:389).

Coast Miwok social and political organization had its basis in kinship ties (Gifford, 1926b:389). Sierra Miwok social organization was based on a moiety system along with a patrilineal kinship structure, and there is evidence which indicates that this structure was also present among the Coast Miwok.

According to Kelly, the Coast Miwok (or at least the Bodega Miwok), were divided into the Land moiety (Yṓ-wah Yṓ-me 'Land home') and Water moiety (Lé-wah Yṓ-me 'Water home'). Moiety membership was reflected in the assignment of personal names which pertained to either Land or Water although by the late 19th century "the inconsistencies were enormous" (Kelly, 1978a:419). Originally, one belonged to the moiety of one's father and one presumably had to marry someone who belonged to the opposite moiety. But by Kelly's day, the moiety system had become "vestigial," probably because of the near extinction of the population and the fragmentation of native social institutions during and after missionization. The function of Coast Miwok moieties is unclear but the reciprocal functions of moieties at death, in

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San Jose. Baptisms at Mission San Rafael from Écha-kṓlom near Marshall and Écha-támal near Nicasio ranged from five to twenty people (Merriam, 1955:220-225, 1968:1-27; Dietz, 1976).

games, and in some ceremonies among the Central Sierra Miwok may have been similar among the Coast Miwok (Gifford, 1916:139-194; Kelly, 1978a: 419, 421-423).

The key to Coast Miwok political organization also lies in the kinship system. The available evidence indicates that all Miwok groups, including the Coast Miwok, were organized into patrilineal joint families or lineages (Gifford, 1926b:389; Kelly, 1978b:28-29). Kinship terms collected by Gifford (1922:98-99), Kelly (1978b:39), Callaghan (1970), and Kostromitonov (1974:14-18) imply a patrilineal kinship system among the Coast Miwok. Patrilocal settlement patterns as indicated in Mission records (Dietz, 1976:206-208), along with a patrilineal kinship system among the Coast Miwok imply the possibility of a social and political system based on lineage as was apparent among the Central Sierra Miwok (Gifford, 1916:140-141; 1926b:389-390).

Larger villages were occupied by the dominant lineage. Smaller villages of one to several families were related, through kinship ties, socially and politically with a larger village of a dominant lineage. Large villages usually had a dance house or ceremonial chamber and a community sweathouse which was a social and work center for men (Kelly, 1978a:417-419). People from the smaller villages would join the larger village for group hunting, acorn harvesting, dances, ceremonies, celebrations, boys' initiation, and trade feasts with other village communities (Loeb, 1932:117-118; Kelly, 1978a:417, 419, 422; Gifford, 1955:262-264).

Large villages had a chief (hóy-poo [BM] hóy-poosh [MM]) who was probably the administrative leader of the village community and the head of the dominant lineage. Among the Sierra Miwok, the office of hóy-poo was hereditary and the hóy-poo was from the largest lineage (Gifford, 1916:392; 1955:262). Kostromitonov observed that among either the Pomo or the Bodega Miwok of 1839, "he who is endowed with the most relatives is recognized as chieftain" (1974:9). However, Kelly (1978a:419) reported that among postmission period Coast Miwok the hóy-poo was chosen by the people. This was also common among the Sierra Miwok in the late 1800s after many lineages had died out.

The hóy-poo's role seemed to be as administrator of the village community. He harangued his people daily; chastized them, prodded them, and lectured them as to the proper way to behave and act. Although we do not have any recorded speeches by Coast Miwok hóy-poo, they were probably similar to several recorded by Gifford among the Central Sierra Miwok. A short morning speech by a Central Sierra Miwok hī́-yah-pō (the equivalent of a hóy-poo) went like this:

> Get up. Get up. All the people get up. From the next house and the next house. Wash yourselves, wash your faces. After you wash yourselves eat breakfast. Go hunt for something. You will get hungry. After you get something you will eat something if you find something. Get up. Get up. Get up. (Gifford, 1955:263)

A Coast Miwok hóy-poo was essentially in charge of keeping the village running smoothly and helping in personal conflicts by offering advice (Kelly, 1978a:417).

There were two woman leaders within the village community also, the hóy-poo kool-lā́-ye and the máh-yen.[8] The hóy-poo koo-lā́-ye was probably the female counterpart to the hóy-poo and handled the daily functioning of the community along with the hóy-poo. The máh-yen was "genuinely the key person" (Kelly, 1978a:419) in that her role had both secular and religious aspects. She was said to have died and returned to life, as had the wál-le-pō (doctor, see below), thus she was in charge of the ritual preparation for most of the sacred ceremonies, dances, and initiations. People consulted her for the proper rituals and food taboos to follow in association with birthing, death, puberty rites, and sickness. The statement of Tom Smith (Bodega Miwok): "Máien bosses everybody, ever hóy-puh,"Ⓚ(Kelly, 1978a:419) suggests the importance of the religious aspects of Miwok culture in even secular and political life.

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[8] Kelly (1978a) spelling is máien.

Special roles occurred throughout Coast Miwok society. The roles played by the hóy-poo, hóy-poo kool-lá-ye, máh-yen, ritual specialists and doctors served different functions and the status and rank that went with one role did not necessarily extend into other parts of the cultural system. Although the hóy-poo was chief of the village community and was responsible for the dance house, he did not necessarily participate in the dances and ceremonies of the secret society or do doctoring, nor have special status in the religious or spiritual sphere of society (Loeb, 1932:116; Kelly, 1978a:419).

Property ownership also operated along kinship lines. Some villages staked their territory and charged outsiders to cross the boundaries. Land among the Coast Miwok was not generally privately owned, but resources on the land were. Women and men owned food producing trees such as oak, buckeye, and pepperwood (also known as bay or laurel). The rights to good fishing and hunting areas could be privately owned. They were used by the family members upon request and could be used by others for a payment (Kelly, 1978a:418).

When studying Coast Miwok culture, it is important to keep in mind that most parts of Miwok culture were interwoven to form a whole, as was common in most Native California cultures. Any given activity might have had political, social, economic, and religious implications. Thus, the economic art of hunting a deer touched upon religious and social spheres when the hunter observed food taboos on meat and salt water food, abstained from sexual contact with his wife, sweated with other men in the sweathouse, and performed rituals to obtain hunting luck for several days ahead of time (Kelly, 1978a:416).

Economic System

The Coast Miwok lived in and exploited four environmental areas: the ocean cost, the inland hills and valleys, the bayshore marshlands, and the oak savannah (Barrett, 1908:306; Kroeber, 1925: 273-275). The exploitable resources available were different for the villages within different environmental zones.

The four areas are divided by changes in the geography. The village populations along the ocean coast of Tomales Bay and Point Reyes were adapted to the coastal ocean environment and coastal forest zones. This area was divided from the rest of Marin by the North-South running Tamalpais Ridge. The Coast Miwok groups living in the Nicasio area were adapted to the inland valley environment. They lived within the redwood belt which ran up the middle of Marin between the ocean coast and the bayshore areas. Groups in the third geographical area of the Coast Miwok were adapted to the San Francisco and San Pablo bayshore. They exploited the shellfish and neighboring fowl of the marshlands, the oaks of the valleys, and the elk and deer of the wooded hills. The fourth geographical area occupied by the Coast Miwok was the oak savannah of the Southern Santa Rosa Plain. An acorn-based economy dominated this area. Village communities in this area were probably larger as among the neighboring Pomo who occuped a similar environment (Barrett, 1908:12, 213, 306).

Coast Miwok groups exploited their own environmental zones within their geographical area for food stuffs and raw materials. They were also able to exploit seasonal resources in the other environmental zones through reciprocal agreements with neighboring groups. They developed specialized tools for procuring food and raw materials and for manufacturing goods for other uses. They also developed a variety of ways to use their resources. Natural resources were used in economic, social, religious, and political contexts. Examples of the material culture developed by the Coast Miwok and other California Native Americans can be seen at the Marin Miwok Museum in Novato; at Kule Loklo at Point Reyes National Seashore; at the Marin Miwok Archaeological Preserve in Lucas Valley; and at the Oakland Museum (see 'Resources,' Appendix).

Seeds and nuts (acorn, buckeye, bay (laurel) nuts) were available seasonally to Coast Miwok groups in all four environmental areas. Their collection, processing, and storage involved the manufacture of specialized tools such as hooked sticks for knocking down nuts, burden baskets for carrying them, mortar hopper baskets to keep the acorn meal from spilling out of the grinding mortar, sifters to sift the meal, cooking baskets for preparing acorn mush or gruel, and storage baskets for surpluses (Kelly, 1978a:418). The processing of grass seeds also required specialized basketry: seed beaters shaped like large fans or scoops used for gathering, winnowing baskets to shift the seed, basketry platters to parch the seed with, and basket hoppers to use in grinding the seed. Over thirty types of seed were collected and utilized by the Pomo (Barrett, 1952:86-88).

Processing techniques, such as leaching, were developed to rid the acorn and buckeye of poisonous acids. Acorn flour or meal was used to make bread, cakes, and a mush-like food. Different varieties of acorns were preferred for different types of preparation (Kelly, 1978a: 416).

Seeds and acorns were also used for social purposes and in ritual and religious contexts. Acorns were made into buzzers for children to play with (Kelly, 1978a:423). Acorn meal offerings were associated with the Bird Cult and seeds were scattered on feather dance paraphernalia before and after ceremonies (Kelly, 1978a:423; Gifford, 1955:265). Bits of food, such as acorn meal, were thrown into the fire before every meal to bring luck or avoid harm. There was an acorn dance associated with the first harvest which tended to be a social gathering.

In Miwok mythology, the buckeye tree is the place where Hummingbird (Koo-loó-pǐs [MM]),stored fire for man (Merriam, 1910:90). The constellation, the Big Dipper (Chā-no [MM]) had the same name as the hooked stick used in collecting nuts and fruit (Loeb, 1926:228).

Tule was available to Coast Miwok groups living along the ocean coasts and the bay marshlands. Groups living in the oak savannah and interior valleys may have gone to the coast and bay to collect it. Tule was used in many aspects of Miwok life. Women made skirts out of it. Men made it into a type of over-the-shoulder shirt. Tule was woven into sleeping mats and bundled as a cushioning material. It was also used as a baby's cradle or sah́-kah. Tule balsas (boats) were used to paddle across Bodega and Tomales Bay and also in San Francisco Bay (Colnett, 1968:175; Wagner, 1931:342-345; Kelly, 1978a:419). They were used when fishing and setting net traps for ducks, mudhens, and other waterfowl.

Tule figures were hung on poles as part of the Bird Cult. These figures were associated with the dead and with moiety division (Kelly, 1978a:419, 421). In Marin Miwok mythology, Coyote, came from the west on a tule raft. He

> Landed on top of Oon-nah-pīs and threw his raft-mat out over the water--the long way north and south, the narrow way east and west; the middle rested on the rock on top of the peak. This was the beginning of the world and the world is still long and narrow like a mat--the long way north and south and the narrow way east and west. (Merriam, 1910: 230)

Shellfish were important as food and also as raw materials in the manufacture of clam disc beads. The Washington Clam (*Saxidomus nuttali*), known as koó-tah [BM] was gathered at clam beds near Bodega Bay. Reciprocal agreements between the neighboring Pomo and the Bodega Miwok enabled the Pomo to gather clams at Bodega Bay and the Miwok to collect turtles, willow, and other plant stuffs in Southern Pomo territory thus expanding their environmental opportunities (Kelly, 1978a:418-419). The Washington clam was eaten and its shell was broken, perforated, strung, and ground down to a rounded bead. These beads were used as decoration on feather gift baskets. They were worn as ornamentation and used in ceremonies and dances. They were thrown in the fire at cremations and at the second memorial burning a year later.

Perhaps the most important use of the Washington clam was in the manufacture of clam disc bead money (piś-pe [BM])(Merriam, 1910:215; Kelly, 1978a:417; Callaghan, 1970:106). The importance of shell money is indicated by its mention in several myths. Ó-yĕh, Coyote-man, was said to have brought koó-tah, from which shell money is made to Bodega Bay and planted it there (Merriam, 1910:215). A Marin Miwok myth stated that one time Chicken Hawk's wife ran away, but before she did she got all her husband's clam shell money and pounded it into small pieces (Kelly, 1978b:34).

Clam disc beads manufactured by the Coast Miwok and Southern Pomo, are found in archaeological sites throughout Central California and indicate a monetary system based on clam disc bead money as a currency (Barrett, 1908:304; Davis, 1961:9; Kelly, 1978a:418; Bean, 1976:105, 1978:681; Blackburn, 1976:242).

Exchange of goods for clam disc money was the most common method of exchange next to the simple exchange of goods among Native Californians (Davis, 1961:8). The Coast Miwok traded clam shells and beads with the Pomo and Wappo with whom they shared a common border. Raw obsidian was purchased from the Wappo and brought back to manufacture into tools (Davis, 1961:18; Kelly, 1978a:418). Sinew backed bows described by the Drake Expedition (Fletcher in Heizer, 1974), apparently occurred among the Coast Miwok and may have been acquired through trade with the Patwin who supplied them to the Pomo and Wappo (Davis, 1961:34). Sierra Miwok sinew hooked bows may also have been traded to the Coast Miwok along east-west trade routes (Bates, 1978: 5-6). East-west trade through the Carquinez Straits and up the Sacramento river valley to the Sierras is apparent in the use of borrowed parts of the Coast Miwok numeral systems among the Costanoan, Bay Miwok (Saclan), Suisun Wintun, Plains Miwok, Yokuts, and the Northern Sierra Miwok (Beeler, 1961a:4).

In fact, during the Mission period, the language spoken at Mission Dolores, Mission San Jose, and perhaps San Rafael was primarily Miwok and after secularization, the different groups who gathered at Pleasanton used a Miwok language as lingua franca (Kroeber, 1908:26, 1957:215; DuBois, 1939:114-115).

Although groups such as the Wintun and groups along the Carquinez Straits acted as middlemen in the distribution of trade goods north-south and east-west, the Coast Miwok and neighboring groups did travel to each other's territory. Many times trade took place under the guise of other actvities. Bill Smith, a Bodega Miwok, said that he attended a "big time" among the Patwin of Colusa in the late 1800s in order to trade for bear skins. There was a large dance of ceremonial significance indicated by the dancers' feather costumes (Merriam, 1967:366). The Wappo came to Nicasio to dance and trade during the late 1880s (Driver, 1936:195).

There are historical accounts of travel and trade within Coast Miwok territory also. Fletcher's account of the Sir Francis Drake Expedition in 1579, mentions the people going inland to bring the news to other villages (Fletcher, in Heizer, 1974:87-88). This was mentioned several times in the narrative, whereupon after several days, a very large group assembled of over 100 men along with women and children. Kostromitonov (1974:11) observed that when feasts were given by a rich person or family in one locale, not only did people from the local area attend, but people living at greater distances were invited.

During the 1840s, the group of missionized Indians living at Nicasio would travel to San Rafael to harvest clams and have celebrations. Indians from Olompali near Novato would spend the summer at Mc Near's Point. People form Ignacio would travel to Tomales Bay and bring clams back to their villages (Lauff, 1916, in Dietz, 1976:23).

Exchange of goods and services within a village community took place by trading or by purchasing items with clam disc money. Not only were goods exchanged but every transaction involved payment. Nontangible items such as permission to hunt on private lands, songs, and instructions in dancing, curing and crafts required a payment. Services such as poisoning someone's enemy or doctoring were paid for. Initiation into the secret societies and the use of the dance house required payment (Kelly, 1978a:418). Still another way of acquiring money or possessions was through the social activity of gambling (Kostromitonov, 1974:12; Wrangell, 1974:3; Culin, 1907:144; Kelly, 1978a:423).

People who provided specialized services such as the Wal´-le-pŏ (curing) or mah́-yen (ritual training and preparation); people who owned hunting or fishing rights or the community dance house such as the hóy-poo and his lineage; or people who developed specialized skills in singing, dancing, or curing such as the wā-nĕn-ah́-pe (expert of medicine) RfW (Kelly, 1978a:420), were paid to provide services, share resources, and perform or teach skills thereby increasing their wealth. The flow of services and goods within a village community was based on a clam disc bead monetary system.

In summary, Coast Miwok groups exploited a variety of ecological resources within their own territories by use of specialized tools. They exploited the resources of other native groups through travel to neighboring territory and also through a trade network based upon a clam disc bead monetary system. Ceremonial and social activities were used as centers for inter and intra group trade.

What Did the Coast Miwok Believe?

The religious beliefs of the Coast Miwok helped them understand, explain, and interact with each other and their environment. The Coast Miwok religious system established moral guidelines and provided a rationale for individual and group behavior norms. Coast Miwok beliefs defined the influence of outside powers; how spirits were seen; what happened to the soul upon death; and how spiritual phenomena were influenced (Merriam, 1910:17-23; Loeb, 1932:113-118; Kelly, 1978a:416, 419-424). Their religious beliefs helped the Coast Miwok deal with the problems of human existence.

Robin F. Wells has suggested there are four recurrent themes which are expressed in the Coast Miwok belief system: the concept of wal´-le (spirit, ghost), special treatment of feathers and certain species of birds, the use of stone in religious contexts, and complementary dualism of Land and Water moieties. These four themes occurred in their myths, religious rituals, and ceremonies.

The term Wal´-le meant spirits and ghosts. Thus, among the Marin Miwok, Wal´-le was a dead person's ghost or soul which "goes to Hel-wah, the west, crossing the great ocean to Oo-tā-yó-me, the Village of the Dead" (Merriam, 1910:217). Wal´-le was glossed as 'good spirit' among the Bodega Miwok (Kostromitonov, 1974:16). The actual Miwok conception of Wal´-le is unclear but the references to Wal´-le in the literature suggests that a person's Wal´-le left his body when he died and was around, disembodied but possible visible, until the second burning at which time his relatives made offerings and the Wal´-le was sent to Oo-tā-yó-me, never to return.

Some religious specialists seemed to derive some of their abilities to cure or treat from aid they received from Wal´-le (plural) in the environment. The Bodega Miwok outfit doctor, wal´-le me-chah 'spirit, ghost person' RFW was a diagnostician and treated his patients with medicines (Loeb, 1932:114). The Wal´-len-tĕm-mah (doctors of spirits, ghosts)[9] were members of the secret society among the Bodega Miwok and put on many of the dances which dealt with curing (Loeb, 1932:114, 116; Kelly, 1973a:420). The word, Wal´-len-tĕm-mah among the Marin Miwok also referred to spirits who could confer with the wal´-len-tĕm-mah doctor allowing the doctor to have special powers in knowing everything that was happening (Kelly, 1978b:34, 40).

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[9] From Tĕm-ma 'doctor' and -n possessive RFW.

Bodega Miwok religious specialists called Wal´-le-pō were thought to have "died and returned to life" (Kelly, 1978a:419-420). Wal´-le-pō impersonated ghosts in the boys' initiation ceremony which was referred to as the ghost dance or wal´-le (Loeb, 1932:115-116; Kelly, 1978a:421-422). A Wal´-le-pō could take on an owl shape, and would then be called 'owl man' who was "a poisoner in a feather outfit traveling by night with superhuman speed" (Callaghan, 1970:79). The word, wal´-le-pō, also referred to dangerous spirits who roamed the hills and frightened women (Loeb, 1932:116).

Chicken Hawk, wal´-lĕn-ah´-pē, 'father of (or master of) spirits, ghost(s), was the mythic grandson of Coyote mentioned repeatedly in Coast Miwok mythology as dying and being brought back to life again (Loeb, 1932:113; Kelly, 1978a:423, 1978b:34-38). Wells suggested the name, wal´-lĕn-ah´-pē, implies that Chicken Hawk was 'master of' or 'expert at' death and resuscitation.

As was common among all Miwok groups, feathers and certain species of birds played an important part in Coast Miwok religious beliefs and ceremonies (Merriam, 1910:20; Gifford, 1926a:405-406). The Bodega Miwok believed all the birds were First People once and that all Bodega people came from birds and not mammals (Merriam, 1967:366). The creation of the Indian people by Coyote, O´-yĕh, from feathers was a prevalent belief among the Marin Miwok (Merriam, 1910:204-205). Merriam felt that the widespread belief in the origin of people from feathers among many Miwok groups accounted for the respect shown for feathers and for the strict observances in connection with the use of feathers on ceremonial occasions (Merriam, 1910:20). Failure to show proper respect for or direct contact with ceremonial feathers could be followed by illness and diaster (Gifford, 1926a:405; 1955:266; Kelly, 1978a:421; Loeb, 1932:118).

Many of the dominant characters in Coast Miwok mythology were birds: Wal´-lĕn-áh-pē (Chicken Hawk) was Coyote's grandson: Waht-mal (Mallard Duck) was one of Chicken Hawk's wives: Koo-loo´-pĭs [MM] stole fire and brought it to Coyote. Hoo´-lū-mah´-ti [BM] (Meadowlark) was a gossip and made uncomplimentary remarks, causing the Bodega Miwok to refer to him as a bad bird (Merriam, 1910:152-154, 212-213; 1967:359, 366; Kelly, 1978a:424, 1978b:25).

The use of certain types of stone in religious contexts implies that they were attributed special powers. Obsidian, charmstones, and quartz crystals were used by curing doctors and 'hoo-nĭs' [MM] (Kelly, 1978a:420-421). Rock outcrops had special religious significance. Women prayed at a certain rock, left by Coyote, when they wanted children (Loeb, 1932:113-114). The dead jumped into the ocean at a special rock on the sand spit at Point Reyes (Kelly, 1978b:39).

Coast Miwok mythology contains stories of the origin of rocks, stone, and other material phenomena. The Marin Miwok believed Mt. St. Helena was the home of Coyote's son, Obsidian young fellow 'chē´-tah-o-lĕ.' This was why there was so much obsidian there (Kelly, 1978b:29). Another myth [BM] refers to Mt. St. Helena as O-mó-tok loó-poo 'big rock.' The two Elk 'tánte' brothers shot the rock and when it burst it scattered leaving rocks all over the country (Kelly, 1978b:33).

The Marin Miwok had a similar version of this story which took place on Mt. Tamalpais. Loó-poo-oí-yĕs 'Old Man Rock' was shot and fell to pieces all over the country (Merriam, 1910:232-235).

The complementary dualism of the Coast Miwok moiety system had its religious justification in the mythology. The Bodega Miwok believed "Coyote's 'first people' had land and water names, as did later folk. . . ." (Kelly, 1978b:24; 1978a:419). Chicken Hawk figures in the Bird Cult which was arranged along moiety lines. In the Bear Dance rituals, the man selected to handle the bear and the distribution of the meat was of the same 'home' as the hunter (Kelly, 1978a: 419-423).

The main religious role of the moiety system seems to have been in the structuring of certain rituals such as the Bird Cult and Bear Dance. It operated in other rituals such as the boys' initiation ceremony 'wale,' and possibly death rites but its function in these rituals is uncertain (Kelly, 1978a:421).

These four main themes were expressed in Coast Miwok life through ritual and ceremony. Ritual and ceremony occurred in three major areas of Coast Miwok life: some rituals and ceremonies centered on life crises or rites of passage, such as birth, maturation, and death. Other rituals and religious behaviors helped control the uncertainties and stresses of everyday life such as illness, hunting, and food gathering. Another set of rituals and ceremonies acted as social controls in reducing hostility between individuals and also between family groups and lineages. Any ritual or ceremony which served one of the above purposes may also have included social, economic and political aspects such as trading or secular dancing.

The Coast Miwok distinguished changes in the life cycle through ritual and ceremony. Rituals surrounding the birth of a child included prayers at a fertility rock, food taboos on the mother and father after parturition, and limitation on hunting and fishing activities by the father for four days after the birth (Loeb, 1932:113-114; Kelly 1978a:421; Kostromitonov, 1974:9).

Two rituals and ceremonies signified the maturation of girls and boys in Coast Miwok society. The girl's puberty ceremony occurred when she had her first menses. Rituals included her seclusion in a special brush structure, avoidance of meat and fish, and covering her face and head out of doors. After four days a dance was held and she joined in the feast and social dancing. Girls could be tattooed at this time (Loeb, 1932:11-155; Kelly, 1978a:418, 421; Kroeber, 1925:520; Merriam, 1967:93).

The Coast Miwok Ghost Ceremony, 'waĺ-le' was held for the initiation of boys between six and ten in a village community. They were trained for several days and then four days and nights of ceremonies were performed. It was held every few years and a number of villages and communities participated. It was such an important ceremony that a special dance house was built for the occasion (Loeb, 1926:339; 1932:115). During the ceremonies, waĺ-le-pō doctors came from the hills and performed rituals. The boys were introduced to their 'dead relatives,' represented by 'dolls' of clay (Kelly, 1978a:421-422; Loeb, 1932:115-116).

Other activites of social and economic nature occurred during the four-day ceremonial cycle as was common among the Central Sierra Miwok and the Pomo (Loeb, 1926:342, 350; 1932:118; Gifford, 1955:260). Dancing, socializing, and a feast marked the end of the boys' initiation (Kelly, 1978a:422).

Rituals and ceremonies which centered upon the death and afterlife of an individual seemed to emphasize the proper treatment of the soul or ghost (waĺ-le) to insure its passage to Oo-tā-yó-me, 'Village of the Dead," across the ocean. At death, the body was cremated and the house and all possessions of the dead person were burned. The burned bones were buried so that they could not be used in witchcraft. A second burning of property and offerings in honor of the deceased took place a year later, and officially ended the mourning period (Loeb, 1932:115; Kelly, 1978a:42). These two rituals were essentially private rites with a public aspect. The social obligations and duties of relatives were probably similar to those of the Central Sierra Miwok (Merriam, 1967:340, 348, 362).

Once a year the pō-ló-lo, a public ceremony, was given by the secret society within a village and attracted residents of surrounding villages. Loeb refers to it as a memorial dance in which each village sent masked dancers who impersonated individuals who had died within the past year and were returning for the memorial dance. The Pololo Ghosts symbolized the return of the dead who had not yet gone to Oo-tā-yó-me. Mourners who had lost a member of the family in the last year actually believed the dancers were their returned relatives and greeted them outside the dancehouse with beads, accompanied by lamenting and wailing. After the four-day ceremony, there was feasting and general socializing (Loeb, 1932:116-118; Kelly, 1978a:422).

Kostromitonov described a memorial ceremony among the Bodega Miwok or Pomo which sounds very much like a pololo type dance and corresponds to the description of the Sir Francis Drake encounter with the Coast Miwok in 1579 (1974:10; Kroeber, 1925:277: Heizer, 1974: 285-286; Kelly, 1978a:422). The men who accompanied Sir Francis Drake may have been viewed by the Coast Miwok as returning dead (cf. Heizer, 1974:61-74).

Uncertainties of everyday life could be controlled to a certain extent by the use of ritual and ceremony. Food offerings before each meal, good luck amulets, songs, and prayers were used to acquire good luck and avoid harm. Rituals were performed before and after hunting and dances were given at the acorn and salmon harvests (Kelly, 1978a:416, 422-423).

Illness was handled on an individual basis by hiring doctors or through a variety of dances and curing ceremonies. People could be cured during ceremonies called for other purposes such as the 'waĺle' or they could call and pay for a special dance to be given. The Kook-soó-e was performed when there were sick people in the village. It was put on by members of the secret soceity and their dancing was therapeutic. Most dances put on by the secret society were for curing purposes, but not all dances were put on by the secret society. Dancing to affect a cure was thought to be the most effective way to treat illness (Loeb, 1932:114-118; Kelly, 1978a:420-422).

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[10] Loeb's (1932:116) spelling is 'Kuksui.'

People could be cured by doctoring specialists. Different types of specialists used different methods. The outfit doctor (wal´-le-mē-chah) [BM] was a diagnostician and cured using medicines. The sucking doctor (tĕm-na-pah or wah-kĕl-ah´-pē [BM], wā-nĕn-ah´-pē) [MM] cured by sucking the illness from a patient. The wal´-le-pō was a spiritual doctor thought to have died and come back to life (Loeb, 1932:114; Kelly, 1978a:420).

Coast Miwok religious beliefs and rituals also acted as social controls in reducing intra- and intergroup hostility and strengthening the group as a social entity. The Bird Cult, with its basis in the moiety system, as mentioned earlier, may have served to reduce open hostility between lineages. Kelly stated that the Coast Miwok Bird Cult was similar to that of the Central Sierra Miwok described by Gifford (1926a:394-398; Kelly, 1978a:423). During the Coast Miwok Condor ceremony, tule effigies belonging to the Land "home" were shot at by people of the Water "home." A similar ceremony among the Central Sierra Miwok served the purpose of giving satisfaction to the relatives of a person who had been killed by violence or witchcraft. They made a tule effigy representing the dead murderer of their relative. The relatives of the dead murderer who participated in the ceremony shot the effigy thus unknowingly shooting their own dead relative. This act would give the relatives of the dead victim secret revenge. The extensive use of bows and arrows in this ritualized symbolic violence and the frantic aggressive behavior shown during the several days of the ceremony firghtened many Euroamerican settlers in the 1850s and they called it a "war dance" (Gifford, 1955:295, 1926a:397).

Poisoning, witchcraft, and sorcery were other ways of handling hostility between individuals (Kelly, 1978a:419-421; DuBois, 1939:114). People could pay to have an enemy poisoned or could do it themselves. Poisoning could be done magically or with medicines. Fear of poisoning and sorcery was a strong motivating force behind many Coast Miwok rituals.

The stress placed on ritualized forms of behavior reflected the importance of Coast Miwok religion on the whole of Coast Miwok culture. Kelly points out that "Death, resurrection, ghosts, and poison form an interrelated cluster of recurrent themes touching many aspects of Coast Miwok culture" (1978a:421). These themes, along with the concept of wal´-le and the importance of birds and feathers were central to Coast Miwok religion and were interconnected within any one ceremony. Each ceremony had several of these components and also served religious, social, economic, and political functions.

What Happened to the Coast Miwok?

The Native Californian population declined from 310,000 in 1770, to 20,000 by 1900 as a result of contact with Euroamericans (Cook, 1978:91). Population decline among the Coast Miwok was severe, going from approximately 3,000 people during aboriginal times to five Coast Miwok living in 1920 (Cook, 1943b:43, Kelly, 1978a:414). The factors which led to the disappearance of the Coast Miwok as a culture can be seen in the 300-year contact with Euroamerican culture.

Early accounts by European contacts with the Coast Miwok give us the closest view of what aboriginal life was like. Intensive contact with Euroamericans did not occur, however, until the Spanish missions were established in the area. Sir Francis Drake landed off the coast of Marin, probably Drakes Bay, in 1579 (the World Encompassed in Heizer, 1974:85-94; Pretty, 1965:643-644; Heizer, 1974:11-61; Hanna, 1979:338-346). Ongoing controversy surrounds Drake's actual landing place, however, most evidence supports the premise that he encountered a Coast Miwok group (cf. Heizer, 1974:61-81). Fletcher's description of their social and ritual behavior is especially helpful.

In 1595, Sebastian Cermeño lost his Spanish ship in Drakes Bay and his observations made mention of Miwok dress, living conditions, and population size (Wagner, 1924:11-14). Almost 200 years later, the Ayala expedition entered San Francisco Bay by ship and anchored off Sausalito and Angel Island (Santa Maria in Galvin, 1971: 12-74). There is evidence, however, that the people Ayala and Father Vicente Santa Maria encountered were not Miwok but Costanoans (Beeler, 1972:49-54; Brown, 1973:186-187; Heizer, 1974:31-33).

The exploration and settlement of the Coast of California and the missionization of many California Native Americans came about as a result of the efforts by the Spanish to secure the Northwest Coast of American against Russian and English encroachment, thus providing a buffer zone on the west to protect their empire (Engelhardt, 1924: 1-6; Bolton, 1930:16-26). The Spanish established military bases at the ports of San Diego and Monterey and "at the same time resolved to convert the natives to Christianity as the best means to secure their pacific subjection to Spanish rule" (Engelhardt, 1924:6). The

Presidio and Mission San Francisco de Asis were established in 1776 and the Spanish missionaries and soldiers began Christianizing and bringing in Native Americans from the local areas.

Russia, England, and Spain sent expeditions to explore the Marin and Sonoma Coastline. James Colnett, in 1790, left notes on the local Native groups (Colnett, 1968:174-176). In 1793, the Spanish (Goycochea, Martinez y Zayas), the Russians (Matute), and the English (Mengies)each explored Tomales and Bodega Bay and left accounts of the Coast Miwok (Wagner, 1931:337-345; Eastwood, 1924:301-305).

After 1800, the Coast Miwok had a more intensive contact with the Russians and Spanish who were vying with each other for control of the area. In 1803, Russians and Americans founded the Russian-American Company and this began an era of Russian sea otter exploitation along the California Coast which lasted thirty years (Ogden, 1933:217-218). Between 1807 and 1818, Drake's Bay, Bodega Bay, and Tomales Bay were hiding places for Russian-American fur ships.

In 1812, the Russians established Fort Ross above Bodega Bay in order to raise food and supply their fur hunters up and down the California Coast and the Russian colonies in Alaska. During this time the Spanish had little success in controlling the Russian fur hunters, and Marin was used as an overland route from the safe anchorage of Bodega Bay to the hunting waters of San Francisco Bay (Ogden, 1933:228).

Mission San Rafael was established in 1817 both to patrol and stem Russian encroachment and to provide a healthier climate for the many Indians who were dying at Mission San Francisco. The total

Coast Miwok baptisms at the various missions were: San Francisco, 896; San Rafael, 916; Sonoma, 48; and San Jose, 162; totaling 2,020 (Colley, 1970:156; Merriam, 1959:220-225, 1968:1-27; Cook, 1943a:181-183). Cook estimates that by 1850 only 250 Coast Miwok were living (Cook, 1943b:43).

"The most powerful force in diminishing the local populations was disease" (Cook, 1978:92). Lack of immunity to foreign diseases such as measles, chicken pox, and smallpox, along with dietary differences, changes in lifestyle, and concentrated living conditions at the missions contributed to the deaths of many mission Indians (Cook, 1943a: 13-157; Colley, 1970:147-155; Castillo, 1978:99-104).

Within Coast Miwok territory there was active resistance to missionization. Point Reyes and Tomales Bay became refuges for Native Americans unwilling to be converted (Beardsley, 1954:19; Wrangell, 1974:2-3). Leaders established hiding places in the rugged hills and led attacks on ranchos. A leader called "Marin" was captured at Bodega in 1817 but later escaped (Munro Fraser,1880:84-89; Beardsley, 1954:18; Mason, 1971:49). In 1824, Mission San Rafael was attacked and burned to the ground. The Russian Captain, Otto von Kotzebue, visited the mission that same year and noted the warlike tendencies of the Marin Native Americans (Mason, 1971:8).

During this time settlers were granted land in Marin by the Spanish and then Mexican government. William Richardson was granted land in 1822 in return for teaching the Coast Miwok his trades. Missionized Coast Miwok were working for settlers as laborers, dock workers, lumbermen, ranchhands, and farm helpers (Mason, 1971:15, 37, 48). By 1832, land grants to settlers were infringing upon non-missionized native lands and a Coast Miwok group near Petaluma drove off settlers on San Antonio Creek and Petaluma Creek.

Although there was a rapid decline in Native population and a disruption of Coast Miwok culture as a result of missionization, after secularization, the missionized Indians were left to fend for themselves. In 1834, the Mexican Government secularized the missions under pressure from Mexican colonists. The mission lands, what is now Marin and most of Sonoma, were given back to the Coast Miwok peoples under trust of General Vallejo. However, they were eventually turned over to secular authorities (including Vallejo himself), and their relatives through land grants (Castillo, 1978:105; Mason, 1971:59-64; Dietz, 1976:17-33, 42-48).

During the period from 1834 to 1870, Euroamerican settlement further disrupted the social and economic structure of Coast Miwok life. Native food supplies were reduced because of land taken by settlers for farming and cattle grazing. This, in turn, lowered the native resistance to disease (Castillo, 1978:108). In 1837, a smallpox epidemic killed over 900 Native Americans in Marin and Sonoma Counties (Lauff, 1916 in Dietz, 1976:21).

In the years following secularization, most Coast Miwok who had lived at Mission San Rafael dispersed to settlements in Nicasio, Novato, Tomales, and Bodega (Munro-Fraser, 1880:25-258; Merriam, 1967: 365; Dietz, 1976:25). Some Coast Miwok took jobs as farmhands, millworkers, cobblers, cooks, blacksmiths, and domestics (Mason, 1971: Lauff, 1916 in Dietz, 1976:35). Tom's Point at Tomales Bay became a trading center for Coast Miwok groups. Abalone, hides, and skins were traded to ships going north. The Coast Miwok who returned to Nicasio farmed and raised cattle.[11] Some Coast Miwok who had lived at Mission San Jose settled in Pleasanton. Others went north and east to live with with other ethnic groups in Middletown and Ukiah (DuBois, 1939: 111-114; Dietz, 1976:10-12; Kelly, 1978b:21-23).

From 1839 to 1854, the Coast Miwok living at Nicasio tried unsuccessfully to have their Mexican grant of 80,000 acres of mission land returned to them (Dietz, 1976:17-38, 42-48; Mason, 1971:59-64). They appealed to the Mexican Government and in turn, to the U.S. Land Commission. However, the original grant to the Nicasio Native Americans was never found. Camilo Ynitia, son of the leader, Olompali, did receive a land grant of two square leagues at Olompali. In 1852, after California became part of the United States, the U.S. Land Commission began calling the Mexican land grants into question. Camilo Ynitia hired lawyers however, like other Mexicans, the expensive court costs and many appeals made by the U.S. Government would take years to clear up title so Ynitia sold the land and moved to Sonoma (Mason, 1971:112-117).

As stated earlier, by 1850, there were probably only 250 Coast Miwok living in Marin and Sonoma Counties. The drastic decline in Coast Miwok population brought about changes in the rules and rituals concerning moiety systems, secret societies, doctors, and leaders (DuBois, 1939:111-115; Kelly, 1978b:21-23). Some adaptation of the old beliefs occurred as a result of the revitalization movements of the 1870s. These movements arose from the influence of the 1870 Ghost Dance among the Paiute (DuBois, 1939:1-7). The resultant Earth Lodge Cult and Bole-Maru reshaped native religion and probably helped bridge the old and new among many Native Californian groups (Bean, 1978:662).

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[11] Mr. Murphy was appointed administrator of the San Rafael Mission and agent to 1,400 Native Americans still residing in Marin from 1837 to 1849. He received 22,000 acres in San Rafael from the Mexican Government for his work with the Native Americans in Nicasio (Mason, 1971:39).

The Bole-Maru was characterized by local dreamers who had their own revelations and supernatural authority (DuBois, 1939:2). The Bole-Maru put emphasis upon the individual dreamer rather than the secret society members or hereditary leaders. Tom Smith, a Bodega Miwok, may have been the only Bole-Maru dreamer among the Coast Miwok. At least, he was the only one we know anything about (DuBois, 1939:115; Kelly, 1978b:22). The Coast Miwok name for a Bole-Maru dreamer was hoó-nē [BM] hoó-nĭs [MM] (DuBois, 1939:112; Kelly, 1978b:40). Tom Smith became a dreamer after going to the Earth Lodge gathering among the Pomo. He traveled all over Lake County and Ukiah. He was married to a Southern Pomo woman and also had a Lake Miwok wife and daughter in Middletown. He gave dances at Stewart's Point and Middletown. His daughter became a Bole Maru dreamer of Middletown. His last dance was given in 1922. He was a main informant for the ethnographers Merriam, Loeb, and Kelly. Some Coast Miwok also participated in revitalization movements at Pleasanton (DuBois, 1939:114; Kelly, 1978b:23; Merriam, 1967:368).

Between 1900 and 1910, California ethnographers, C. Hart Merriam, S. A. Barrett, and A. L. Kroeber, worked with six to ten native informants recording what they remembered of Coast Miwok culture. They compiled word lists, recorded village names, places, and populations and collected Miwok myths. From 1920 to 1930, E. W. Gifford, E. M. Loeb, I. Kelly, and C. DuBois collected stories, beliefs, and data relating the material culture from two remaining informants, Tom Smith [BM] and Maria Copas [MM]. In 1960 to 1964, C. Callaghan worked with an aged Coast Miwok woman to record linguistic data from which a Bodega Miwok dictionary has been published (1970).

As a result of the efforts of these people, along with archaeological evidence and historical records, we are able to study what the culture of the Coast Miwok was like.

CHAPTER IV

DESIGNING THE CURRICULUM

The general goals and objectives of social studies education were discussed in Chapter Two. The content or background material on the Coast Miwok was presented in Chapter Three. Chapter Four discusses how to select and organize learning activities, teaching strategies and evaluative measures in developing a curriculum on the Coast Miwok, and provides suggestions for the teacher to use in developing his/her own unit on this group.

Organization

In organizing a curriculum on the Coast Miwok, the teacher should consider the following components:

1. Overall goals and objectives to be obtained,
2. Content from the social sciences,
3. Selection and organization of learning activities.
4. Selection and organization of teaching strategies and procedures,
5. Selection and development of evaluative measures.

(Taba, 1971).

These components are interrelated and should be developed sequentially. In addition, learning experiences should be designed to provide for multiple learnings and should be sequentially taught so as to build upon each other (Taba, 1971). The learning experiences should also be matched to coincide with the desired learning outcomes. The learning of facts, development of thinking and academic skills, and acquisition of attitudes and values reflect different types of goals and objectives and subsequently require differing learning strategies. Different learning strategies also require different teaching strategies. In planning for the unit, teachers should distinguish between and provide activities to generate creative and productive thinking as well as activities for holding facts efficiently. Activities should also be designed to deal with affective goals, such as feelings, attitudes and values. Through careful planning, activities can be designed to combine several skills in a given lesson.

In designing learning experiences the teacher should sequence various activities to include the following components:

> 1. The intake of new information
> 2. The interpretation, reformulation or application of information,
> 3. Activities designed for cognitive understanding,
> 4. Activities extending feelings and values,
> 5. Opportunities for analysis and synthesis of information and development of generalizations,
> 6. Opportunities for application of generalizations.
>
> (Taba, 1966:58)

This type of sequencing allows students to first familiarize themselves with new information before transforming it into abstractions and relating it to other information. Useful examples of teaching strategies used to develop the various skills are found in A Teacher's Handbook to Elementary Social Studies by Hilda Taba, et al. (1971). These teaching strategies lend themselves to innovative instructional modes such as discovery learning, simulations, hypothesis testing, roleplaying replication activities, and values clarification activities.

In organizing a curriculum focusing on Native Americans it is helpful to choose a central focus around which to center the study. A variety of possible areas were presented in Chapter Two. A unit on the Coast Miwok may focus on learning through a series of activities tied to the preparation for a trade festival or large celebration. A central focus upon the "family" "religion," "a seasonal cycle," or a significant event such as "a festival or significant holiday" recognized by that culture can be used to give an organizing structure to the unit.

Activities within the curriculum can be designed to incorporate a variety of learning experiences. In the preparation for the festival, students can gain fact finding skills by doing research on different aspects of Miwok life such as dress, foods, items made for trade, political structure, ways of communicating among groups, houses, games played and rules. Students then participate in activities which make use of this information by replicating artifacts or making games and musical instruments for use at the festival. Acorn necklaces and other ornaments can be made to wear. These first-hand experiences with the material aspects of Miwok culture, combined with the fact acquisition skills, provide an opportunity for students to gain information while extending their feelings and values.

Individual and group projects along with group discussions give the students a chance to analyze the information and develop generalizations. Role playing and simulation activities help the children understand as well as identify with another culture. The culmination of the unit can be a large trade festival which enables the children to apply what they have learned. From these experiences they can then generalize about the similarities between their own culture and other cultures. Using these skills, they can then attempt to apply these generalizations learned to other cultures. This allows the information learned in this one particular unit to be generalized to peoples and other topics.

Introductory Activities

For motivational as well as transitional reasons, activities are designed to interest the student in the topic of study. This can be done in a variety of ways including the use of a film, slides, or pictures of California Native Americans. All of these media develop student interest as well as providing a rich source of information. For example, after viewing a film children can be asked to describe the things they saw. Through group discussion, questions are raised which can lead into further study in the unit. Alternatively the teacher may read a book orally to the class on California Native Americans such as The Wrath of Coyote or Ishi, Last of His Tribe. Fictionalized accounts of young Native Americans also provide students with experiences that they can identify with. Field trips to museums or archaeological sites, can also be used to create interest and provide a rich source of information. Arousing initial interest is important in the development of a unit.

Learning Activities

In selecting learning activities, the scope of the unit should be considered. A unit on the Coast Miwok can be developed to supplement and expand the basic social studies text or as a separate study in itself. It can be used as an integrated curriculum because it can incorporate learning experiences in science, math, physical education, language arts, art, music, study skills, and values.

The table on pages 62-66, describes a number of possible learning activities within a Coast Miwok unit and relates these to various social studies skills. It also relates these activities to various social studies discipline areas and other subject matter areas within the elementary school curriculum. These activities can be incorporated into learning centers, large and small group activities, and individual work.

In selecting and organizing learning activities for elementary age children, teachers need to take into consideration the developmental levels of the students. The younger the child, the more the unit needs to be close to the child's experience. Learning activities for young children should provide direct contact with the physical events and objects that represent that culture. Children need exposure to the concrete aspects of the culture as to make the abstract ideas meaningful. Teachers need to provide activities in which the children can feel, touch, smell, and manipulate objects representative of the Coast Miwok culture. In addition, students need to engage in personal experiences which affect emotions along with the learning of facts. Activities should be designed to provide

TABLE 1

Learning Activity	Social Studies Skill	Social Science Area	School Curriculum Area
1. Mapping activities Miwok territory California Native American language map Marin county maps	B,D	Geography History	Social Studies
2. Time line activities (See Appendix G)	B,C,D	History Political Science Psychology Anthropology	Social Studies Reading
3. Activity cards: use in any area for individual use	B	open	open
4. Reading literature about and by Native Americans	A,B	open	Social Studies Language Arts Reading
5. Research Writing Reports groups food clothing government music child care games jobs history (see pp. 14-15)	B,D	all	Language Arts Social Studies

Table 1--Continued

Learning Activity	Social Studies Skill	Social Science Area	School Curriculum Area
6. Analyze Miwok Culture using a model	B,D	all	Social Studies Language Arts
7. Plan an environment	B,D	Anthropology Geography Economics	Social Studies Science
8. Using a Miwok word glossary in writing activities (See Appendix H)	B,C,D,	Anthropology	Language Arts Drama Reading Vocabulary Development
9. Finding Native American names of places used in California	B,C	Anthropology Political Science History	Language Arts Reading Social Studies
10. Researching and gathering Native plants used by the Coast Miwok	B,C,D	Economics Anthropology	Science Social Studies
11. Look up food that were in New world before 1492--make poster of foods			
12. Roleplaying, acting out folktales, open ended stories	A,C,D	Anthropology History Political Science Sociology	Drama Music Self-concept--Health Language Arts
13. Writing stories	B,D	open	Language Arts

Table 1--Continued

Learning Activity	Social Studies Skill	Social Science Area	School Curriculum Area
14. Develop different systems of counting and keeping track of numbers of things such as base 4 tying knots strings of beads points of measurement along the arm measure in relation to the body	C,D	Anthropology Economics	Math Social Studies
15. Reproduction and use of tools projectile points scrapers traps drills antlers awls	C,D	Anthropology	Art Science Social Studies
16. Make musical instruments bone whistles deer hoof rattles cocoon rattles elderberry clappers (See Appendix J) hollow log drum	C,D	Anthropology Sociology	Art Science Social Studies Music
17. Weaving and textiles tule skirts tule boats and floats netting basketry	C,D	Anthropology Economics	Art Social Studies Science

Table 1--Continued

Learning Activity	Social Studies Skill	Social Science Area	School Curriculum Area
18. Make games of skill and chance wooden staves deer ankle dice spears and hoop grass game (See Appendix J)	A,C	Anthropology	Physical Education Math Health--Self-concept
19. Food processing prepare acorns collect bay nuts (but don't eat) miner's lettuce salad (See Appendix J)	A,C	Anthropology	Nutrition Social Studies
20. Use different forms of communication to transmit messages message sticks verbal communication	A,C,D	Anthropology Sociology	Language Arts Health--Self-concept Social Studies
21. Develop alternative calendar to keep track of events	A,C,D	Anthropology History	Social Studies Science Math
22. Simulation of archaeological excavation (e.g., Dig, or see Emmons, 1973)	A,B,C,D	Anthropology	Science Social Studies Math
23. Become an anthropologist by being participant--observe in own cultural setting (see Gibson, 1977)	A,B,C,D	Anthropology Sociology	Social Studies Health--Self-concept

Table 1--Continued

Learning Activity	Social Studies Skill	Social Science Area	School Curriculum Area
24. Roleplaying and simulation games involving culture contact and culture conflict among groups	A,B,C,D	Anthropology Psychology Sociology History	Social Studies Health--Self-Concept values

Social Studies Skills:

A = Social and group skills
B = Academic skills
C = Valuing and attitude skills
D = Thinking skills

situations in which students are involved in making decisions and value choices through role playing and simulation games. Such activities help students relate the new knowledge they have learned to their existing value structure. Concrete experiences should also be integrated with readings and lectures in order to provide students with the opportunities to use thinking skills and direct experience on the adaptive learning processes of assimilation and accommodation.

Evaluation

The final task for the teacher in constructing a curriculum unit is the design of evaluation instruments. Evaluation is an integral part of the social studies unit because it helps teachers check students' progress in achieving the goals of the social studies program as well as providing feedback about the effectiveness of the unit. Taba states ". . . Without suitable means of checking students' progress toward the key objectives of a social studies program, that program will quickly get off course" (1971:138).

If the unit has been well planned, with explicit goals and objectives, much of the evaluation work has already been done. The development of clear goals and objectives for each lesson or learning activity helps prescribe the evaluative measure, and these measures can take many forms. Exercises and activities other than paper pencil tests should be used to evaluate more than student recall ability. Exercises need to be developed to evaluate such thinking skills as conceptualization, abstractness, and flexibility. Guidelines for developing evaluative exercises which test thinking skills, attitudes, feelings, values, academic and social skills can be found in Taba (1971). In these exercises teachers use verbal questioning strategies in large and small group situations to elicit responses, which are then evaluated in terms of preestablished categories.

In developing evaluative measures for use in designing a unit on the Coast Miwok, the teacher first needs to establish personal goals for teaching a particular unit (see Chapter Two). Once these are set and the learning activities planned, the teacher should plan to make use of a variety of evaluative measures which correspond to these goals. These include, paper pencil tests, the student's work (reports, stories, maps, murals, projects), student responses to questioning exercises and student participation in group activities.

CHAPTER V

SUMMARY

This curriculum guide on the Coast Miwok provides teachers with opportunities to teach the four social studies skills. It enables and encourages students to understand and respect individual and cultural differences and similarities. It increases the capacity of students to identify with people of different cultures. It helps students overcome stereotypes that hinder real understanding of and respect for other ways of life. It encourages the open-mindedness needed to examine other cultures with consideration and objectivity. It can help students develop and clarify a personal set of values. These skills are needed by students in order to effectively participate in society responsible individuals and members of a group.

A Native American curriculum helps students develop the skills they will need in order to understand the nature of society and to understand themselves and others. "Studying other cultures enables us to see ourselves better. . . . Anthropology holds up a great mirror to man and lets him look at himself in his infinite variety" (Kluckholm, 1965:19).

With this as a goal, studying about the Coast Miwok gives students the opportunity to relate their own experience base to that of the Coast Miwok. Through cross cultural comparison students analyze how the Coast Miwok institutions and behaviors were adapted to their environment.

Using anthropological perspective, anthropological concepts and cross cultural comparison, students look at the differences and similarities among groups. The universal aspects of culture become apparent. Based on the assumption that all cultures encounter similar problems in the process of survival, analysis of the dynamics of Coast Miwok culture provides examples of the variety of ways, both similar and foreign, in which man interacts with his environment.

In studying about the Coast Miwok, students also use thinking skills in developing ideas, concepts, and generalizations about a local ethnic group which can then be applied to other groups in testing out hypotheses and theories. Generalizations that behavior is culturally patterned (Gearing, 1973) or that there are cultural universals (Murdock, 1960) can be tested in other cultures, including their own. Through this testing, students gain an awareness and appreciation of the variety and diversity in human societies.

An advantage Marin County students have in studying about the Coast Miwok is in the shared environment. Differences can be attributed to alternative ways of relating to similar problems and this study gives students a chance to examine different values and responses. Students can begin to understand the cultural reasons, motivations and dynamics that are at work in cultures and influence peoples' behavior.

When students understand this they are better able to analyze their own cultural reasons for personal behavior and can make decisions based on a broader perspective of alternatives.

This analysis increases the students' cultural and ethnic awareness. It offers opportunities for students to develop values of mutual respect and awareness of the cultural differences and diversity of the peoples that make up this pluralistic society.

In recognizing the pluralistic nature of American society, students need to understand the contributions made to the society by the various cultures which make it up. A unit on the Coast Miwok helps to expand the students' exposure to the Native American experience and their contributions to the larger society.

The summary of Coast Miwok Culture provided in Chapter Three offers the teacher an interpretation of the dynamics of Coast Miwok culture based on anthropological and archaeological data. It was included in this curriculum guide to provide teachers with an overview of Coast Miwok culture. The analysis attempts to explain culturally patterned behavior in Coast Miwok society.

It is important that teachers be aware of the theoretical approaches used in writing and interpreting Native American material because it is the teachers' role to present materials which most accurately present the culture being studied. When biases and perspectives are clearly stated it is easier for teachers and students to objectively evaluate and analyze material.

The basic premises used in the analysis of Coast Miwok culture, by this author, were as follows:

1. The culture of the Coast miwok was unique because it was a product of its adaptation to change over time. Coast Miwok

beliefs, customs and institutions modified, changed and adapted in response to nonrecurrent historical circumstances.

2. The social, political, religious and economic systems of the Coast Miwok were interrelated to form the cohesive whole which was Coast Miwok culture.

3. Coast Miwok institutions, rituals, beliefs and traditions can be explained in relation to the function each served in Coast Miwok Society. Any given activity might have had political, social, economic and religious implications.

4. Coast Miwok society must be analyzed on its own terms. It is just one example of the variety of human societies.

The generalizations made about Coast Miwok culture in Chapter Three have their basis and documentation in the anthropological literature. The summary is but one interpretation of the available material on the Coast Miwok and should be used by the teacher insomuch as it helps clarify unanswered questions about the Coast Miwok. There may be differing interpretations about the structure and function of Coast Miwok institutions but little of the data has been synthesized or interpreted. This interpretation should be analyzed as to its point of view and how well it explains Coast Miwok culture using the existing data and anthropological perspective.

The literature and research on the Coast Miwok is limited and makes interpretation difficult and speculative. However, this analysis does provide understandable and functional explanations for what seems to be a collection of disparate cultural traits and inexplicable cultural behaviors and attempts to make Coast Miwok cultural beliefs and behaviors meaningful to outsiders. There needs to be more analysis and interpretation of existing data using various anthropological models. There are still unanswered questions about Coast Miwok culture which this interpretation has not covered.

In order for the data and information on the Coast Miwok to be useful to teachers in the classroom, more materials need to be made available to teachers. There needs to be a good general cultural description of the Coast Miwok written for children on an elementary level. Additional fictionalized accounts of the Coast Miwok way of life, such as the well done books Deep Valley and Wrath of Coyote, give children a larger reading source for information on the Coast Miwok. Historical fiction is a useful vehicle for learning about other peoples because it usually has characters students can identify with and provides a colorful background which brings history and prehistory alive in the mind of the reader.

Old pictures and slides should be made into study prints and made available for use in the classroom. On a concrete level, children benefit from visual stimulation in reinforcing abstract written descriptions. There is also a need for simplified instructions on how to replicate the artifacts and crafts used by California Native Americans. Technical data gathered by anthropologists in the early 1900s on native crafts and technology, such as published in Dixon's The Northern Maidu, Dixon's The Shasta, Barrett's Miwok Material Culture, and Barrett's Material Aspects of Pomo Culture, offer excellent descriptions of the construction of Native crafts. These could be modified and adapted for use with elementary school children.

Learning activities using data on Coast Miwok games, music, art, and everyday life should be designed by educational, anthropological and Native American specialists, on an appropriate developmental level for children in elementary school.

Preservice and inservice classes should be developed for teachers which train them in anthropological perspective and critical thinking, offer guidelines for developing anthropologically based curriculums, and provide techniques for teaching about Native Americans (Spindler, 1974).

In summary, this curriculum guide offers teachers a starting place in planning a unit on the Coast Miwok or other Central California Native American groups. In designing the unit teachers need to develop and follow clear goals and objectives, select and organized learning activities appropriate to the developmental level of the students, select teaching strategies to accommodate the teaching of the four social studies skills and develop and use ongoing evaluation.

In order to encourage teachers to teach about local Native American groups further work is still needed to train teachers and make resource materials available to teachers.

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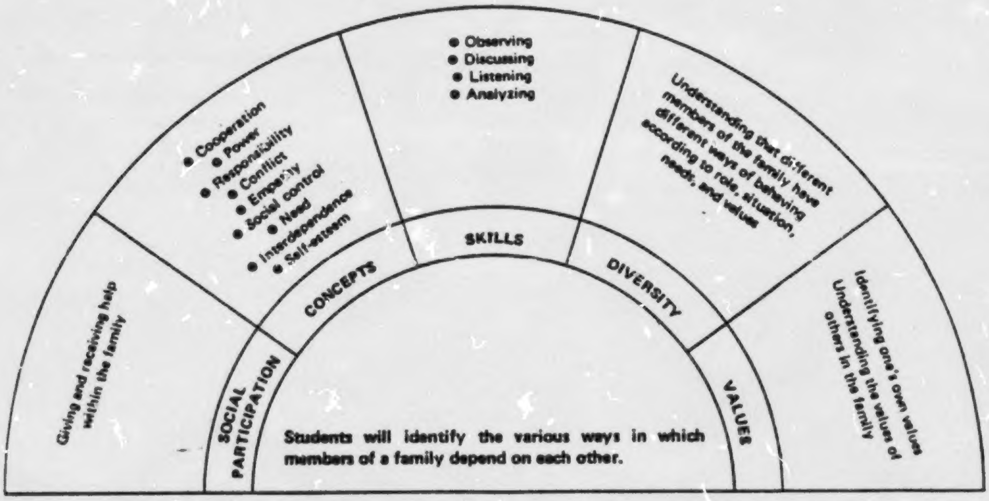
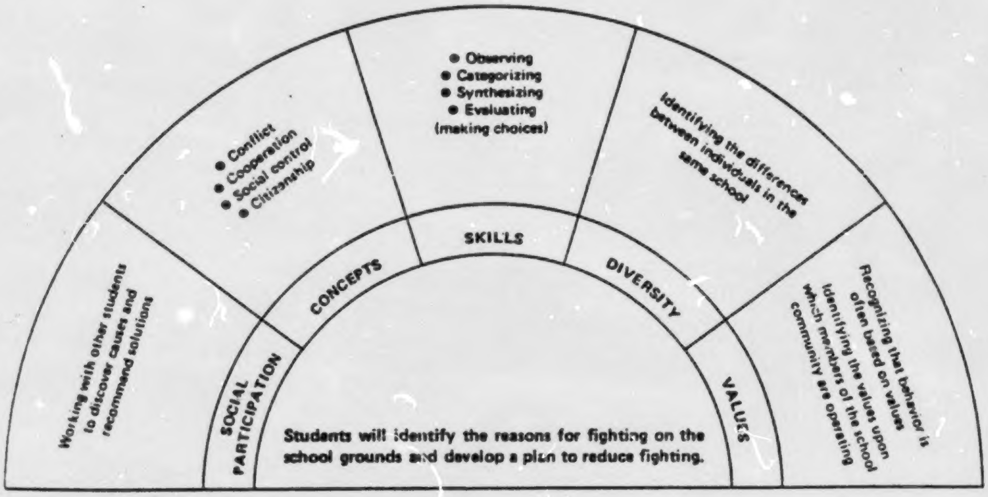
APPENDIX A

CALIFORNIA STATE FRAMEWORK FOR SOCIAL STUDIES


● Observing
● Discussing
● Listening
● Analyzing
● Cooperation
● Power
● Responsibility
● Conflict
● Empathy
● Social control
● Need
● Interdependence
● Self-esteem
Understanding that different members of the family have different ways of behaving according to role, situation, needs, and values
SKILLS
CONCEPTS
DIVERSITY
SOCIAL PARTICIPATION
VALUES
Giving and receiving help within the family
Identifying one's own values
Understanding the values of others in the family

Students will identify the various ways in which members of a family depend on each other.

Fig. 1 INTEGRATION OF GOALS — Illustrative Instructional Example: Kindergarten and Grades One Through Three


● Observing
● Categorizing
● Synthesizing
● Evaluating (making choices)
● Conflict
● Cooperation
● Social control
● Citizenship
Identifying the differences between individuals in the same school
SKILLS
CONCEPTS
DIVERSITY
SOCIAL PARTICIPATION
VALUES
Working with other students to discover causes and recommend solutions
Recognizing that behavior is often based on values
Identifying the values upon which members of the school community are operating

Students will identify the reasons for fighting on the school grounds and develop a plan to reduce fighting.

Fig. 2 INTEGRATION OF GOALS — Illustrative Instructional Example: Grades Four Through Six

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APPENDIX B

UTAH STATE BOARD OF EDUCATION SOCIAL STUDIES PROGRAM:

SCOPE AND SEQUENCE

SOCIAL STUDIES PROGRAM: SCOPE AND SEQUENCE

	Level Placement	0	1	2	3	4	5	6
	Content	Home School Neighborhood	Home School Neighborhood	Community Relationships	Comparative Communities and Environments	Living in groups in Differing Environments	Environments and Cultures The Western World	Environments and Cultures The Eastern World
Psychology	MASTERY UNDERSTANDINGS	Each individual is unique and has worth and dignity.	Individuals are alike yet different.	Each individual has talents and strengths and it is possible for the individual to develop them.	The feelings of individuals are reflected in their behavior.	There are ways in which an individual copes with feelings in order to deal with frustration.	How individuals behave toward each other is influenced by how other individuals behave toward them.	Individuals have control over and are responsible for their behavior.
Anthropology		One's life style is influenced by culture and tradition.	Likenesses and differences exist among families.	Individuals are a product of their culture and acceptance of their culture enhances self-identity.	Communities are comprised of different cultures which can enhance an understanding of self and others.	Present-day life styles are influenced by diverse cultural traditions and these learned behaviors are a means by which a culture continues and develops.	People identify and use resources in ways shaped by their culture.	Cultures within a society may have conflicts which often become the stimulus for social change.
Sociology		Individuals live in groups and learn from one another.	The family is the basic source of most fundamental and necessary learning.	The personal development of individuals is affected by their social environments.	The social environment is made up of many different groups.	Social behavior is learned through group interaction.	Social systems reflect and are shaped by the values of interacting groups.	Every society has a system of roles, norms, values, and sanctions to guide the behavior of individuals and groups within society.
Geography		Individuals live in different environments.	Where people live influences how they live.	Geographic factors influence where and how people live and what they do.	People utilize natural resources to meet their basic needs and these resources must be protected and conserved.	The geographical features of places within Utah and other areas of the world vary and contribute to their distinctiveness.	The geographical features of places within the western hemisphere vary and contribute to their distinctiveness.	The geographical features of places within the eastern hemisphere vary and contribute to their distinctiveness.
History		The individual's events, traditions, and customs have roots in the past.	Though change is constant, many things continue.	Because change is constant, life in any community differs from the past, but some traditions continue.	Change in communities is often the result of technological advancement which is often evident in methods of transportation and urbanization.	The development of Utah's communities is somewhat different from that of other states.	The western hemisphere's historical past influences the present.	The eastern hemisphere's historical past influences the present.
Economics		The individual has unlimited wants but limited resources.	The consumer must decide which needs will be satisfied and which will be sacrificed.	In a work-oriented society, individuals perform tasks to provide goods and services for themselves and others.	Specialization increases productivity and leads to increased interdependence among individuals and communities.	Economic systems provide for the production and distribution of goods and services.	Patterns of buying and selling relate to economic choices and ultimately to available resources.	The many uses of economic resources and decisions regarding their production are related to social values.
Political Science		Rules are necessary to protect the individual.	Rules are necessary to govern the behavior of individuals within groups.	Groups establish rules which specify roles of authority and procedures for enforcing such rules.	The purpose of government is to protect and serve the needs of citizens.	Every society has established some formal system for social control.	Democratic forms of government include roles of authority.	The way in which leaders are chosen varies according to the political system.

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APPENDIX C

GLOSSARY OF ANTHROPOLOGICAL TERMS

Acculturation: A process of cultural adjustment occurring when two distinct cultures come into contact.

Cult: A system of rituals or a group of persons centering upon specific sacred symbols. Participation involves only a part of the community.

Culture: "That complex whole which includes knowledge, belief, art, morals, law, custom," and any other learned behaviors shared by the members of a society. (Tyler in Goldschmidt, 1960:21)

Cultural Area: A geographical area throughout which a distinct pattern of culture traits may be found.

Cultural Assimilation: The assimilation of an individual or cultural group into another culture or the taking on of cultural traits from another group and adapting them to one's own culture.

Cultural Change: The process in which cultures are constantly changing through the development of new cultural patterns from within or in response to changes from the outside such as the environment or culture contact.

Cultural Diffusion: The dissemination of the traits of one culture among those who possess a different culture.

Cultural Diversity: An anthropological concept which proposes that all cultures are unique products of chance and historical circumstances and that there is infinite variety in humankind.

Cultural Relativism: The attitude that a society's customs should be viewed in the context of that society's culture and environment.

Cultural Trait: A learned behavior, value or belief, or its product.

Cultural Transmission: The transmission of a cultural trait or behavior from one culture to another.

Dialect: A regular pattern of variations within a language, usually restricted to a particular locality or social group.

Enculturation: The transmission of a culture and patterns of behavior to the young or newcomers to that culture in order for them to conform to the standards of that culture.

Ethnocentricity: The attitude that another society's customs and ideas can be judged in the context of one's own culture.

Ethnography: The systematic description of a society's customary behaviors, beliefs, and attitudes.

Joint Family: A term used by W. H. R. Rivers (1926:14-16) to define a group of persons who trace their relationship through the father only or through the mother only.

Legends: Narrative accounts of real or fictitious events of unusual significance in the past history of a group, often involving supernatural forces or beings.

Lineage: A group of kin whose members trace descent from a known ancestor.

Moiety: A major kinship grouping, usually exogamous, which arises when a group is divided into two parts. It is similar to a clan and exists where there are only two clans in a group.

Patrilineal: A unilineal kindship group in which descent is traced through the father's line only.

Patrilocal: A rule of residence in which the male adult members of a lineage live as a local group, including inmarrying wives. Adult sisters of the group leave to live with their spouses in other local groups.

Social Class: A social unit in a hierarchial system of stratification, whose members possess wealth, power, and status. Class systems generally imply some degree of vertical mobility.

Status: The relative rank of an individual or group of individuals in a social hierarchy based upon the possession of characteristics highly valued in that culture.

APPENDIX D

GENERAL CRITERIA FOR EVALUATION OF TEXTBOOKS

SOURCE.--From Textbooks and the American Indian by Jennette Henry, Edited by Rupert Costo (San Francisco: American Indian Historical Society), 1970, pp. 14-23.

1. Is the history of the American Indian presented as an integral part of the history of America, at every point of this nation's development?

2. Does the text explain that the first discoverers of America were those Native peoples whom Columbus described improperly as "Indians?"

3. Is the data contained in the text accurate?

4. Does the textbook faithfully describe the culture and lifeways of the American Indian at that time in history when the Europeans first came in contact with him?

5. a. Does it attempt to understand the differences in culture and standards of conduct?

   b. Does it look at the Indian ways of life as cultural systems, integrated and coping with individual environments rather than at levels of evolution or development such as stone age?

6. Is the culture of the Indian described as a dynamic process, so that his social system and lifeways are seen as a developmental process, rather than a static one?

7. Are the contributions of the Indians to the nation and the world described?

8. Does the textbook accurately describe the special position of the American Indian in the history of the United States of America--socially, economically, and politically?

9. Does the textbook describe the religions, philosophies, and contributions to thought of the American Indian?

10. Does the textbook adequately and accurately describe the life and situation of the American Indian in the world of today?

APPENDIX E

KEY TO ORTHOGRAPHY OF C. HART MERRIAM

COAST MIWOK ALPHABET AND PHONETIC KEY

The orthography followed in the text and appendices is that of C. Hart Merriam's Simple phonetic English. The words are divided into syllables and separated by hyphens.

Double consonants and syllables which are nonphonetic are always spelled phonetically. Examples such as *call* and *two* are written *kawl* and *too*. An unmarked vowel standing alone has its long sound.

Vowel Sounds

ā	as in *ape*, *rate*, *lake*, *same*
ah	as in *father*
aw	as in *law*
ē	(or unmarked e) as in *meet*
ĕ	as in *jet*, *let*, *send*
ī	(or unmarked i) as in *rice*, *pile*
ĭ	as in *tin*, *hill*
ō	(or unmarked o) as in *coat*, *spoke*
ŏ	as in *hot* or *log*
oo	as in *snooze*
oy	as in *coil*
ow	as in *cow*
ū	(or unmarked u) as in *cute*
ŭ	as in *rub*

Consonant Sounds

c	never used except before h, as in chess. It is usually preceded by t such as *tch* as in *hatch*
g	is always hard, as in *gift*
j	is always soft, as in *juice*
k	as in *key* or *cat*
s	as in *sink* or *cent*
q	is not used except when represented by kw

All other consonants represented have the regular phonetic English values.

Diacritical Marking

The diacritical marking for stress in pronunciation of Coast Miwok words is as follows:

In 2 syllable words the accent is on the first syllable

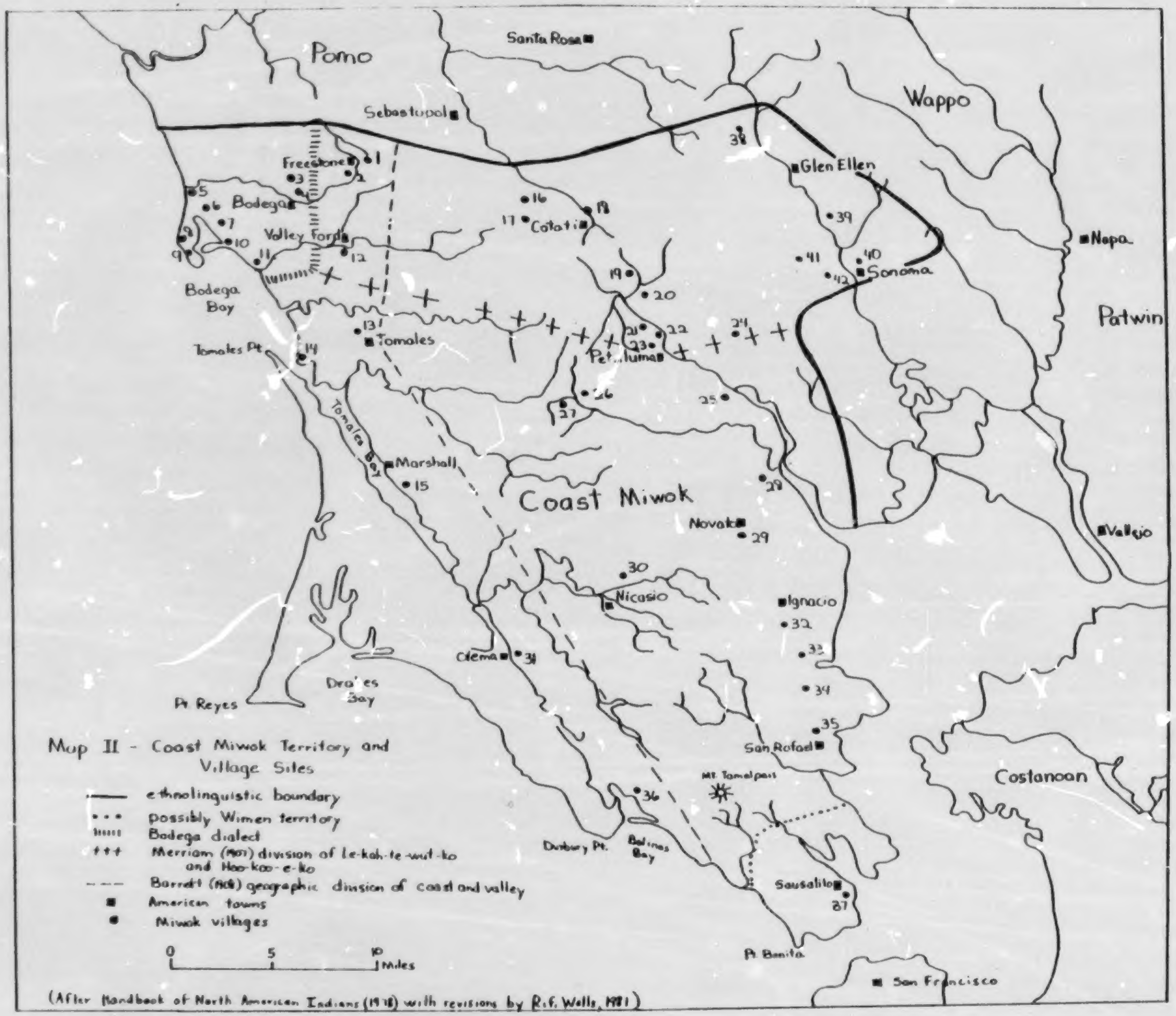
In 3 syllable words the accent is on the second syllable

In 4 syllable words the accent is on the first and third syllable.

APPENDIX F

MAP OF COAST MIWOK TERRITORY AND GLOSSARY OF COAST MIWOK VILLAGE NAMES

SOURCE.--Map after Handbook of North American Indians (Robert F. Heizer (ed.), Washington, D.C.: Smithsonian Institute, p. 415, with revisions by Robin F. Wells). Spellings and possible glosses of Coast Miwok place names provided by Robin F. Wells © 1981 and are subject to revision.


Pomo
Santa Rosa
Sebastopol
Wappo
Freestone
Bodega
Valley Ford
Bodega Bay
Tomales Pt.
Tomales
Cotati
Glen Ellen
Napa
Sonoma
Patwin
Petaluma
Tomales Bay
Marshall
Coast Miwok
Novato
Vallejo
Nicasio
Ignacio
Olema
Drakes Bay
Pt. Reyes
San Rafael
Mt. Tamalpais
Costanoan
Duxbury Pt.
Bolinas Bay
Sausalito
Pt. Bonita
San Francisco
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42
Map II - Coast Miwok Territory and Village Sites
ethnolinguistic boundary
possibly Wimen territory
Bodega dialect
Merriam (1907) division of Le-kah-te-wut-ko and Hoo-koo-e-ko
Barrett (1908) geographic division of coast and valley
American towns
Miwok villages
0
5
10
Miles
(After Handbook of North American Indians (1978) with revisions by R.F. Wells, 1981)

Map 2. Coast Miwok Territory and Village Sites (after *Handbook of North American Indians*, 1978, p. 415). Revised by R. F. Wells, 1981.

BEST COPY AVAILABLE

Coast Miwok village names were taken from the Handbook of North American Indians (1978:415) and respelled in Merriam's orthography by Robin F. Wells. Possible meanings for the village names are suggested by Wells with comments and reference to sources indicated. Village names are numbered in relation to Map 2.

Bodega

HBNAI Form	Respelled in Merriam Orthography	Possible Meaning
3. suwutene	sóo-wut tĕ́n-nā	gopher chest (Ⓑ 304-305; Ⓒ 70,71)
4. kén·e kó·no	kĕn-nā kṓ-nō	one bow (Ⓑ 71,77,304; Ⓒ 36,40)
5. pulya-lakum	pool-yah lak-kum	wet mouth (salmon creek Ⓒ 29,43) 63)
6. ho-taka la	hō táh-lah-lah	up the hill (Ⓑ 304)
7. Helapattai	hĕl-lah-páh-ti	no snake RFW
8. tiwut-huya	tḗ-wut hoó-yah	willow point (Ⓜ 354)
9. tokau	tṓ-kow	(bird) bone whistle (Ⓑ 304, Ⓒ 73)
10. hime-takala	hema tah-kah-lah	'high, shell mound' Ⓑ
11. awachi	ah-wáh-che	meaning uncertain possibly from awah (red paint (Kb:38) plus -che 'diminutive suffix' Ⓒ 'little red (paint)'

Le-kah-te-wut-ko

	HBNAI Form	Respelled in Merriam Orthography	Possible Meaning
1.	pakahuwe or patawa yomi	pah´-kah hoo´-wā po-tow´-wah-yo-mē	full feathers/flowers Ⓑ, Ⓒ white ground Ⓜ
	Comment:	apparently, these are alternative names for the same village at Freestone Ⓑ 1908:309; Ⓜ 1907:354)	
2.	óyĕ yómi	o´-yĕ yo´-mē	coyote town Ⓑ
12.	ewapait	ē´wahp-āi-ī´-āwe	milk? mountain
	Comment:	Kroeber, followed by Kelly misspelled it ē´wapāit, the meaning of āwah is uncertain, possibly it is a form of āwā 'milk'; pi-ye is apparently [BM] not [MM] for 'mountain, hill'	
16.	uli-yómi	oo´-le yo´-mē	free? place/town nut? place/town (RFW)
17.	payín ec·a	pī´-yĭn ech´-ah	the other side of the mountain Ⓒ
18.	cotati [kót·ati]	ko´-tah-tē	to punch Ⓑ Ⓒ
19.	susuli	soo-soo´-le	meaning uncertain
20.	tulme	tool´-mā	meaning uncertain
	Comment:	Possibly a shortened form of tu´-le-yo´-me possibly related to [BM] tulaw 'to die' Ⓒ: tiil 'to be sick' Ⓒ given by (Ko) as "tul"; and [MM] tilenas 'to be dead' (Gibbs) (RFW)	
21.	Tuchayelin	too-chi-yel-len	boundary?
	Comment:	Border village between Le-kah´-te-wut´ and Hoo´-koo-e´-ko Ⓜ (1977:140)	
22.	likatiut	Le-kah´-te-wut	type of oak? willow (RFW)
23.	etem	Ā´-tĕm	meaning uncertain

	HBNAI Form	Respelled in Merriam Orthography	Possible Meaning
24.	petaluma	pet-ah-loo-mah	flat back Ⓑ 310
	Comment:	[MM] meaning is given: [BM] translation is 'hillside back' Ⓒ	
38.	lúmen laká·lu (?)	lóo-mĕn táh-kah-la	height of the redwood RFW
	Comment:	Another badly misprinted form in HBNAI. Barrett, who recorded villages, gives lūmentá kala. Meanings are inferred from Ⓒ and Ⓑ	
39.	wúki líwa	woó-ke lé-wah	hot water Ⓑ, Ⓒ
40.	huchi	hóo-chē	meaning uncertain
	Comment:	possibly related to [BM] hóo-chah 'to cough' Ⓒ which might be appropriate for a village on the site of Mission Sonoma.	
41.	tuli	too-le	meaning uncertain
42.	temblek	tem-pal-lak?	meaning uncertain

Hoo-koo-e-ko

13.	utumia	oó-too-mī́-yah	meaning uncertain
	Comment:	Merriam spelled to form Oo-troo-mi-ah (1907:356) and Oo-tro-mi-ah (1977:139), but the -r- sound does not occur in Coast Miwok. If the word is Coast Miwok, it may contain the word oo-too 'beard, whiskers,' Ⓒ	
14.	sakloki or shotomko-wi	sā́k-lṓ-ke sho-tom-ko-we	nettle valley? RFW
	Comment:	These are alternative names of the same village (Ⓑ 308-309). Note one spelling cotomkowi (cf. Ⓜ 1977, 1907). sho-to Ⓜ 'alder' is certain; sak 'scratch; nettle' is certain, but translations of both names is speculative.	
15.	?eč·a kulum	Echa-kó-loom	leg bone
25.	wotoki	wah-tó-kē	meaning uncertain

	HBNAI Form	Respelled in Merriam Orthography	Possible Meaning
26.	mele·ya	melā́-yah	turtle Ⓒ Ⓑ
27.	amayelle	ah-mah-yel-lā	? passage, crossing
	Comment:	yel-le apparently means 'passage, crossing' Ⓒ	
28.	oīompoli [olompali]	ó-lōm pṓl-le	south marsh? (RFW)
	Comment:	ó-lōm 'south' Ⓑ, Ⓒ, meaning of pol-le [polli] inferred as 'marsh' by (RFW) based on comparative Miwok and Merriam (1977:138). Respelling here differs from that given by Merriam.	
29.	čoik ?eiče (?)	chó-ketch-áh-wah	creek behind
	Comment:	spelling in HBNAI is badly misprinted, should be čo·k ?ec·ɛ. Actually Merriam's form chó-ketch-ah is phonetically better than Barrett's tcōkéttce.	
30.	?ec·a tamal	Écha támal	behind the coast Ⓑ, Ⓒ
31.	olema loke	olā́-mah lō-kā	valley from the coyote Ⓑ
	Comment:	ólā is an archaic form of ó-ye 'coyote'; the suffix -mah is presumably ablative. Lō-kā is a variant form of loklo 'valley'. This place name, then, may be one of the oldest in Marin County	
32.	puyuku	poo-yóo-koo	meaning uncertain
33.	shotomoko-cha	shó-tom-kó-chah	alder house
	Comment:	note also spelling cotomkotca. shó-tom is alder ((Ko) ko-chah is house Ⓑ, Ⓒ, etc.)	
34.	ewu	Ā́-woo	meaning uncertain
35.	awani-wi	Ah-wáhn-wē	meaning uncertain
	Comment:	Not related to term Ah-wah-nee, of Yosemite Valley. If Coast Miwok, the root is probably áwah 'red paint'	
36.	bauli-n	pōl-le	marsh, swamp?
	Comment:	Despite spellings such as Bolines, the [MM] root pṓl-le is probably the same as in ōlom pṓl-le. The suffix -n is possessive: 'of the marsh?'	

Wimen-Wee-men

HBNAI Form	Respelled in Merriam Orthography	Possible Meaning
37. liwanelowa	Le´-wan Hel´-wah	west of the water RFW

Comment: Merriam's preferred spellings not withstanding (1907, 1977) the mission records make it clear that the respelled form given here is correct. Note that while the name is pure Marin Miwok, the village was in Wimen (Guymen, Huimen) territory, and the Wimen probably spoke a costanoan language in 1775. (See Beeler 1972; Brown 1973)

APPENDIX G

TIMELINE OF CULTURE CONTACT BETWEEN EUROPEAN AND COAST MIWOK CULTURE

1579	Sir Francis Drake lands on the coastline of Marin County. Fletcher left an account of the meeting with local Native Americans.
1595	Cermeño shipwrecked at Limantour Spit.
1775	Ayala entered San Francisco Bay and anchored off the shore of Marin County near Angel Island
1776	Mission Dolores was established in San Francisco and began bringing Native Americans from the Bay area into the mission.
1790	James Colnett reconnoitered the coastline along Bodega Bay for the English. Made observations on the population.
1793	Juan Bautista Matute (Russia) and St. Felipe Goycoechea (Spanish) explored Tomales Bay in a joint expedition between the Russians and Spanish. Goycoechea left a journal.
1793	Pilot Don Juan Martinez y Zayas spent one week surveying Tomales Bay on the ship Mexicana. Left an account of the local Native Americans.
1793	St. Peter Puget, on the Chatham, explored Bodega Bay. Naturalist historian Archibald Menzies wrote observations of the Native population on the West side of Tomales Bay.
1793	The first Russian Sea otter hunters came to Bodega Bay.
1803	The Russian American Company was formed and began an era of exploitation of the sea otter herds which lasted 30 years.
1806	Russian American Company sent a trading expedition to California and it made a favorable report on establishing a settlement in Alta California to provision Russia and Aleut trappers.
1807-1818	Drakes Bay, Bodega Bay and Tomales Bay were hideout anchorages for Russian otter trapping ships.
1809	Russian's expedition was sent to set up a temporary building at Bodega Bay.
1811	After thorough exploration of the coast and the Russian River area a permanent Russian settlement was located at Fort Ros . The Russians main concern for the settlement was the growing of of grain and fruit for the Russian colonies in Alaska.
1817	Mission at San Rafael founded Moraga visited San Rafael and Bodega Bay from San Francisco.

1817 Report by Padres Payeras and Captain Arguello on the mission at San Rafael.

1817 Coast Miwok leader "Marin" captured.

1822 Native Americans attacked and burned the Mission at San Rafael.

1823 Mission at Sonoma was founded after Mexican independence as a defense against Russian settlement in Sonoma County.

1824 Kotzebue visited mission San Rafael and wrote down his observations on the unrest. The same year the Native American outlaw, Pomponio, was captured at Canada de Novato.

1824 Revolt of Coast Miwok leaders Marin and Jose Sanchez. Subchief Quintin captured by the Spanish and taken to Yerba Buena Island to work.

1829 Admiral F. P. Kostromitonov visited the Russian Sonoma County area of Bodega Bay and issued a report on the conditions of the native peoples there.

1832 Fr. Amoros of Mission San Rafael died and was succeeded by Fr. Mercado who was harsh and cruel to the residents.

1834 Chief Marin died in captivity.

1834 Mexican Government secularized the missions of California. Most missionzied Coast Miwok dispersed to settlements in Nicasio, Novato, Tomales, and Bodega.

1834 Gen. Vallejo took much of the property and cattle from Mission San Rafael to his ranch in Sonoma.

1837 Smallpox epidemic killed many native peoples statewide.

1840 The Russians pulled out of Fort Ross after the sea otter and fur seal populations were decimated.

1843 Camilo Ynitia, a Coast Miwok, was granted Olompali as a Mexican land grant.

1844-1852 Nicasio deeded to the Nicasio Coast Miwok by the Mexican Government. Grant was lost and Coast Miwok claim was not held up in U.S. Land Commission Hearings.

1846 Bear Flag revolt.

1848 California became a state of the United States.

1848-1852 Mexican citizens lost many land grants to Americans in the courts.

1849 California gold rush.

1850 Two hundred and fifty Coast Miwok lived in Marin and Sonoma Counties.

1870 Influence of Ghost Dance of Paiute origin spread among Native Americans throughout California.

1872 Earth Lodge Cult and Bole-Maru movements revitalized Native belief systems.

1887 Jose Calistro bought thirty acres in Halleck Valley for his Coast Miwok group. The county of Marin gave the group $40 a month for support.

1900-1930 Coast Miwok population declined to less than ten people. Ethnographers began recording information on the Coast Miwok from the few remaining people.

1976 Coast Miwok descendents helped in the design and building of the Kule Loklo Village at Bear Valley at Point Reyes National Seashore.

APPENDIX H

DICTIONARY OF MIWOK WORDS FOR USE IN ELEMENTARY SCHOOL

Words used in this dictionary were taken from Callaghan's Bodega Miwok Dictionary (1970) and transcribed into C. Hart Merriam's Orthography for use with elementary school students.

abalone	ah´-wuk
acorn	oom´-bah
acorn bread	oom´-bah chee´-pah
Americans	to´-toy
arrow	lahn´-tah
baby cradle or basket	sah´-kah
baby, child	oo´-te
ball	pō´-lo
bear	koo-lā
blackberry	wah´-tā
Bodega Miwok	oo´-lah-mē´-chah
brother, older	ah´-tah
brother, younger	ā-ah´-mo
chicken hawk	wal´-lĕn-ah´-pē
chief	hoy´-poo, hoy´-poosh [mm]
clam	koo´-tah
coast	ta´-mahl
cocoon	lō-kā
comb	ā-tchē-yah
coyote	o´-yĕh
creek	chōk
dirt, land	yō-wah

doctor, sucking	wā́-nĕn - áh-pe
drill	sóo-poo
face	óo-ne
father	áh-pē
feather	poo-tah
fish	ā-lā́
floor	kṓ-chahn wā́-yah
flower	pah-kah
flute	tṓ-kah
frog	kō-tṓ-lah
girl	kṓ-yah
grandfather	pah-póy-yĕh
grandmother	náh-mah
ground, 'the earth'	wā́-yah
hair	mṓ-loo
hand	óo-kook
house	kó-chah
hummingbird	koo-lóo-pĭs [mm]
husband	áhm-tah
knee	mṓ-wē
leg	hōl
lizard	pĕ-tā́n-yah
mallard duck	waht-mahl

meadowlark	hoó-loo-mah-tī
meat	kōy-yā́-kā
morning	ah́-wā
mother	oó-noo
mountain	pī́-ē [BM] pī-ēs [MM]
night	kah́-wool
nose	hook
nuts	oó-lah
ocean	ō-lok
outfit doctor	wál-le-mḗ-chah
owl	too-koó-lē
people	e-neé-ko
person	mḗ-chah
personal name	ah́-wā
pinole	oosh́-koon
poison oak	ḗ-toom
rock giant	loó-poo oí-yes
salmon	kah́-sē
salt	kṓ-yō
sister, older	wō-kō
sister, younger	ā-ah́-mo
squirrel	chḗ-tā
sun woman	Hḗ-koo-lās

sweathouse	lah-ma
tube boat	sah´-kah
valley	lō´-klō
village	yō´-mē
village of the dead	Oo´-tā-yō´-mē
wife	kool´-lā
woman leader	mah´-yĕn

APPENDIX I

HOW O'-YE THE COYOTE-MAN DISCOVERED HIS WIFE

AUTHOR NOTE: Variations of this myth appear in Kelly, Isabell, "Some Coast Miwok Stories," in Journal of California Anthropology (1978b).

SOURCE.--C. Hart Merrian (ed.), *Dawn of the World: Myths and Weird Tales Told by the Merrian Indians of California* (Cleveland: Arthur H. Clark, 1910). Reprinted in B. Petersen (ed.), *Dawn of the World: Coast Miwok Myths* (Fairfax: Tamal Land Press, 1976), pp. 13-14.

A Tale of the Hookooeko of Nicasio and San Rafael

PERSONAGES
O'-ye the Coyote-man
Wek'-wek the Falcon
Ko-to'-lah the Frog-woman

The world was made by O'-ye the Coyote-man. The earth was covered with water. The only thing that showed above the water was the very top of Oon'-nah-pi's (Sonoma Peak, about 40 miles north of San Francisco).

In the beginning O'-ye came on a raft from the west, from across the ocean. His raft was a mat of tules and split sticks; it was long and narrow. O'-ye landed on the top of Oon'-nah-pi's and threw his raft-mat out over the water--the long way north and south, the narrow way east and west; the middle rested on the rock on top of the peak. This was the beginning of the world and the world is still long and narrow like a mat--the long way north and south, the narrow way east and west.

When O'-ye was sitting alone on top of Oon'-nah-pi's and all the rest of the world was covered with water, he saw a feather floating toward him, blown by the wind from the west--the direction from which he himself had come. He asked the feather, "Who are you?"

The feather made no reply.

He then told the feather about his family and all his relatives. When he came to mention Wek'-wek, his grandson, the feather leaped up out of the water and said, "I am Wek'-wek, your grandson."

O'-ye the Coyote-man was glad, and they talked together.

Every day O'-ye noticed Ko-to'-lah the Frog-woman sitting near him. Every time he saw her he reached out his hand and tried to catch her, but she always jumped into the water and escaped.

After four days the water began to go down, leaving more land on top of the mountain, so that Ko-to'-lah had to make several leaps to reach the water. This gave O'-ye the advantage and he ran after her and caught her. When he had caught her he was surprised to find that she was his own wife from over the ocean. Then he was glad.

When the water went down and the land was dry O'-ye planted the buckeye and elderberry and oak trees, and all the other kinds of trees, and also bushes and grasses, all at the same time. But there were no people and he and Wek'-wek wanted people. Then O'-ye took a quantity of feathers of different kinds and packed them up to the top of Oon'-nah-pi's and threw them up into the air and the wind carried them off and scattered them over all the country and they turned into people, and the next day there were people all over the land.

NOTE: This story was told to C. H. Merriam at Tomales Bay by an aged Hookooeko woman who in her early life lived at Nicasio. Another old woman, who originally came from San Rafael, gave him a slightly different version. She said that O'-ye the Coyote-man made the feathers up into four bundles, which he set in the ground in four different places--one in the west, at San Rafael; one in the east, at Sonoma; one in the north, near Santa Rosa, and one in the south, on the south side of San Francisco Bay. Next morning all had turned into people, each bundle becoming a distinct tribe, speaking an entirely different language.

APPENDIX J

SAMPLE ACTIVITIES FOR THE CLASSROOM

Acorn Processing for the Classroom

3 eggs	blender or osterizer
butter or margarine	electric fry pan
blackberry jam or fresh blackberries	colander
acorns (16 oz. jar of acorn meal)	muslin
	spatula
	mixing bowl
	spoon for stirring

1. Shell acorns with rocks, hammers, nutcrackers, etc.

2. Rub off outer brown coating between hands.

3. Place acorns in blender and grind until fine consistency. The finer or more like flour the better. Acorns can also be ground by hand using a mortar and pestle to see the difference.

4. Line colander with muslin cloth one layer thick. Make sure the ends of the cloth reach the outside of the colander and hang over. Place acorn meal in the muslin lined colander and put the colander in the sink. Run cold water into the colander and meal gently using your hand or redwood leaves to break the force. When the colander is full leave it to drain. This should be repeated several times until the acorn meal loses its bitter taste and tastes caulky and bland. Each leaching should take about 10-15 minutes to drain and 4 or 5 times should do it.

5. The leached wet acorn meal is now ready to cook or it can be laid out on cookie sheets to dry. Once dried it can be stored like flour for later use in breads, cookies, etc.

6. The leached acorn meal can also be cooked into acorn pancakes by placing it in a mixing bowl and adding eggs until a pancake like batter is made. If you use the dried meal water will need to be added to the eggs and meal.

7. Heat the fry pan and melt butter at 350 degrees. Drop spoonfuls of acorn batter in the pan and cook for 2-3 minutes on each side at 300-350 degrees.

8. The pancakes can now be served on napkins with jam or plain.

(Acorn pancakes are not a traditional California Indian process but acorn meal was made into cakes and baked in underground ovens--eggs were not added)

You may want to cook the acorn meal by boiling it to make a thin soup, gruel, or mush. This is done by adding it to water and varying the amount of water for the consistency you want. It can be cooked on the stove in a pan or by heating rocks in a fire and dropping them in the pan. Stirring them will keep the meal evenly cooked. This process takes about 20 minutes on the stove or with rocks.

Pomo Game of Staves

(adapted from Barrett's Material Aspects of Pomo Culture) p. 343.

Materials:

6 sticks or "staves" which are flat and undecorated on one side and rounded and decorated on the other. These were traditionally made from elder branches which were 9-14 inches long and 1 inch in diameter and decorated before splitting. The bark was cut away in a geometric pattern and the branch was then put in the fire to darken the wood of the cut-away areas. The branch was then split lengthwise and the bark removed.

1 inch diameter half round moulding can be used. Children can decorate the rounded side with colored pens.

12 counters
the Pomo used twigs. 1/4" doweling cut in 6 inch lengths can be used also.

Procedure

The Pomo game of Mu-le "staves" or "wooden dice" is a game of chance. This game can be played by 2-6 participants plus a referee or judge. It is usually played on a plain rug or hard surface.

1. The twelve counters are placed in a pile at the beginning of the game. Each player is given counters by the judge according to the pattern his staves are thrown in. The judge also decides the pattern count if there is any dispute among the players.

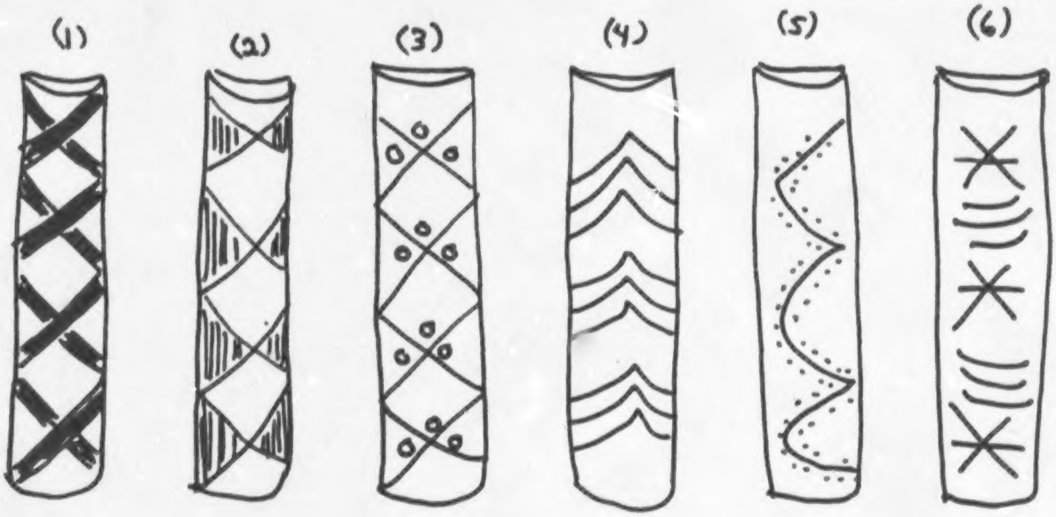
2. patterns for points
3 face up (decorated, rounded side) or 3 face down = 1 counter and another turn
6 face up = 2 counters and another turn
6 face down = 3 counters and another turn
All other combinations do not earn counters or another turn

3. After a player has finished his turns the staves are passed to the left to the next player in the circle.

4. After all the counters have been distributed to the players by the judge, the next player who scores collects the appropriate number of counters from the first person on his left who has any.

5. the object of the game is to collect all the counters from the other players.

Large groups of onlookers would gather around this game to place outside bets on each toss and also on the outcome of the game.



Designs for Gambling Staves

SOURCE.--Carnegie Museum (1, 2, 3) and Museum of State of California 4, 5, 6).

Musical Clappers

(Adapted from Dixon's Northern Maidu, p. 222)

Material

elderberry branches
blackberry juice for staining design
string or tape for wrapping handle

Many Native American groups in California made musical clap sticks. The Maidu and Pomo used elderberry branches. The Maidu called the clappers "Wuk tuk kah."

1. Gather elder branches when the moisture is still in the wood in the late spring, summer or fall. When the plant is dormant it is too dry and brittle.

2. Cut the elder in approximately 1 foot lengths. It grows like bamboo in sections so try to cut a length between the notches. It is all right to have a notch in the base or handle. look for branches which are about 1-1/2 inches in diameter.

3. Strip off the bark and clean the branch. You can also decorate it by carving and burning as with the staves.

4. Split it down the middle lengthwise with a knife to about 4 inches from the base. Some groups split it all the way and tie it back together by wrapping string around it.

5. Dig out the soft spongy center so it is like a semicircular hollow on the inside.

6. Wrap tape or string around the handle after it has dried. If you split it all the way down wrap the handle right away so it can't warp.

7. You can decorate it while still fresh with blackberry juice.

8. Clappers are held in one hand and beaten on the palm of the other hand. If you hold the base tightly and shake the clapper rapidly it makes another type of sound.

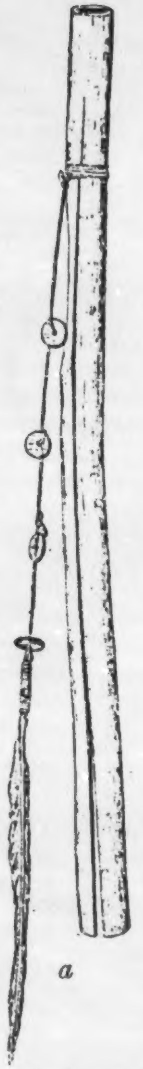


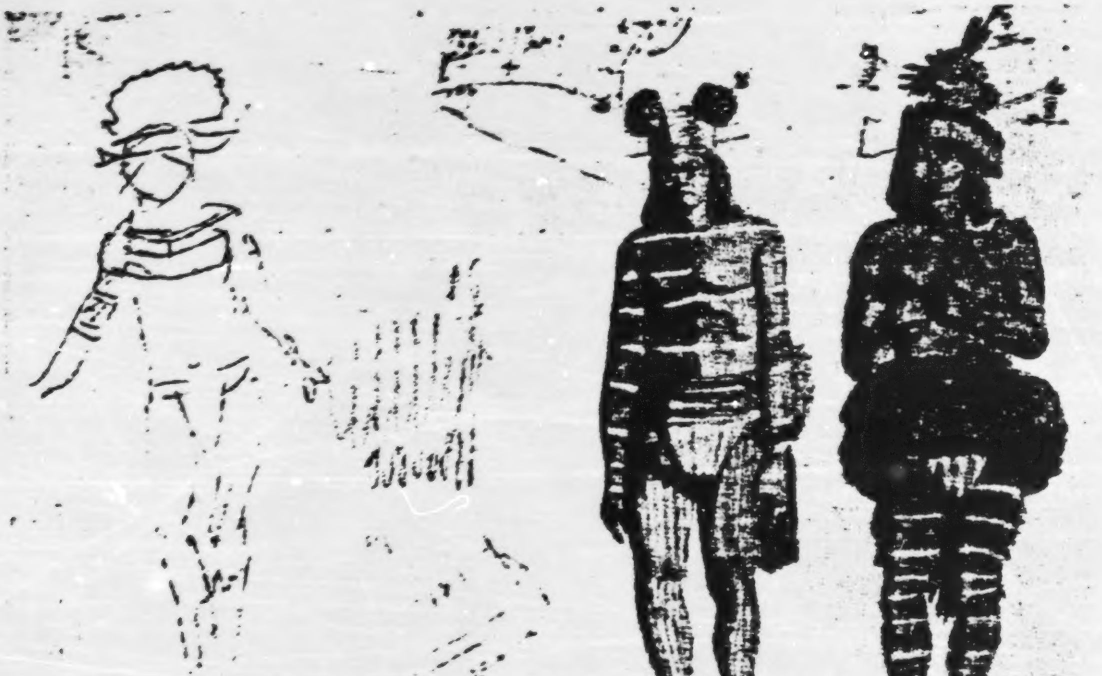
Fig. 58. *a* ([illegible] a), Clapper-rattle; *b* ([illegible]), Cocoon-rattle. Length, 50.5 cm., 21 cm.

SOURCE.--Illustration taken from Dixon's The Northern Maidu, p. 222.

APPENDIX K

PHOTOGRAPHS

SOURCE.--Drawings by Louis Choris in 1818 in vicinity of San Francisco Bay. Reproduced in John Galvin, The First Spanish Entry Into San Francisco Bay (San Francisco: John Howell Books, 1971, Frontipiece).


Costume de danse de guerre
des habitans de la Californie
du voisinage de la mission
de St Francisco.

Indians in War-dance Costume

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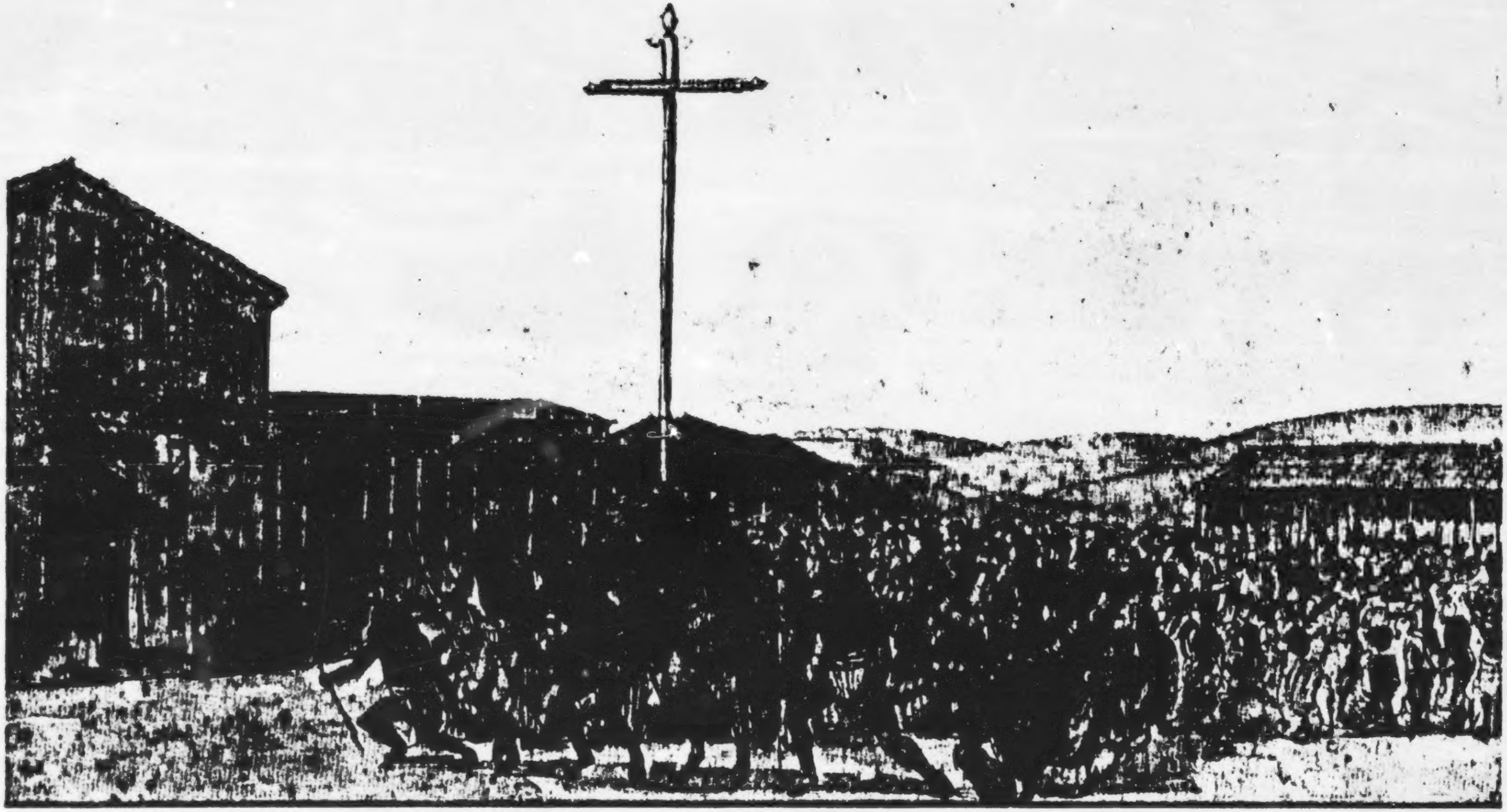

"INDIANS DANCING AT MISSION DOLORES"

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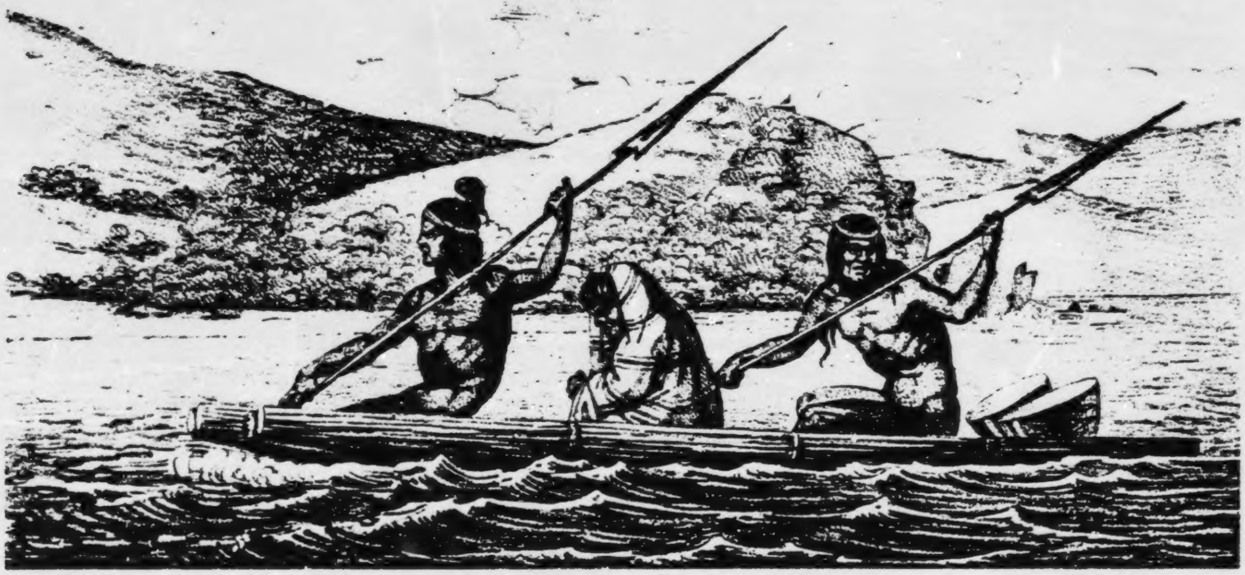
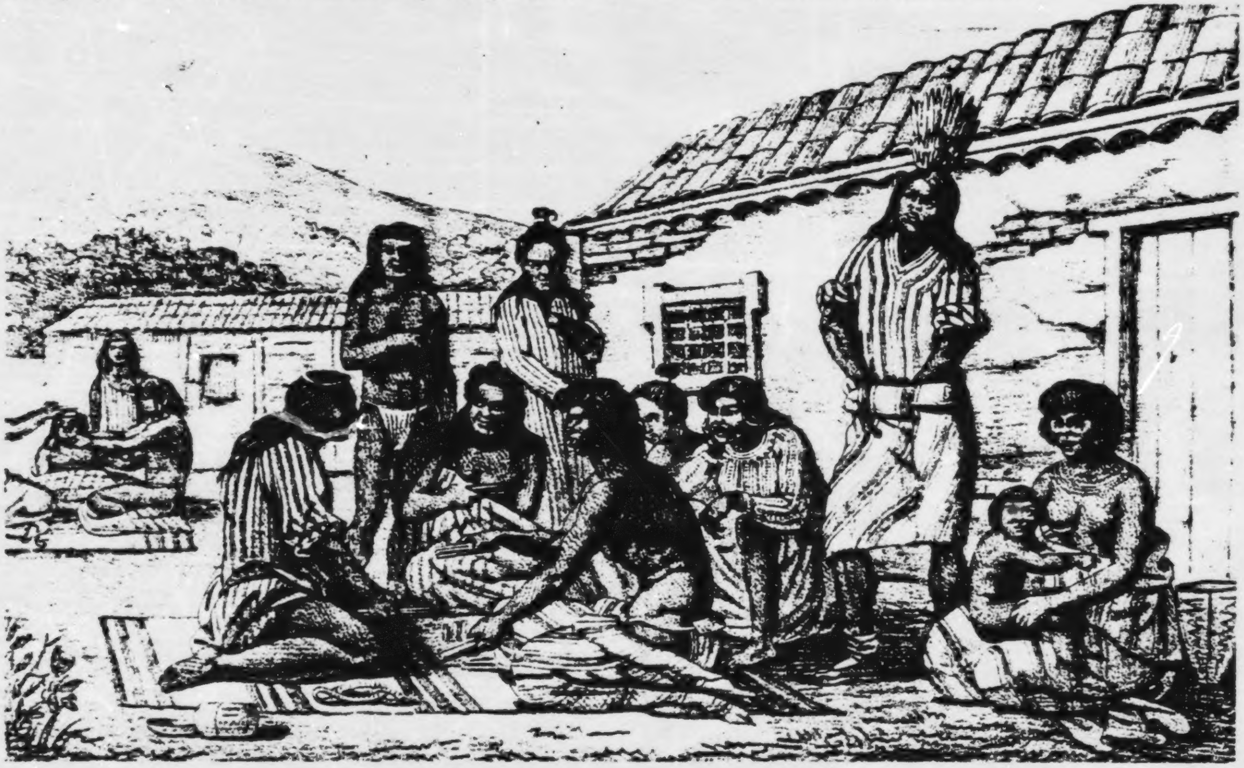
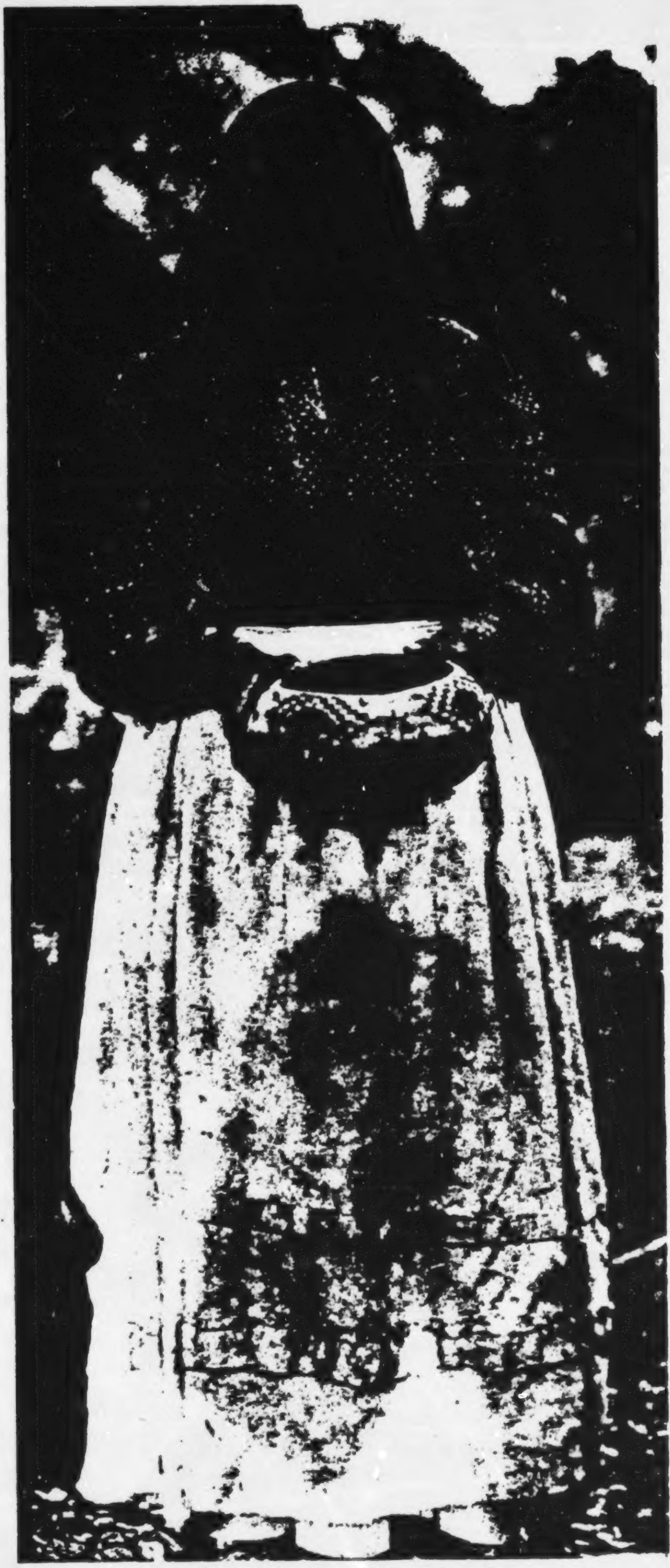


Two California Indians paddling a balsa raft with double-bladed paddles. Original drawings by Louis Choris in the vicinity of San Francisco Bay, 1818.

PHOTOS COURTESY SMITHSONIAN INSTITUTION; BUREAU OF AMERICAN ETHNOLOGY

Group of Indians seated on a blanket playing a game with bundles of sticks held in the hand.





COAST MIWOK: wife of Chief Huyumhayum: photo 1905

SOURCE.--Photo originally published in Theodora Kroeber and Robert Heizer, Almost Ancestors: The First Californians (San Francisco: Sierra Club Books, 1968), p. 105

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APPENDIX L

RESOURCES FOR THE CLASSROOM

Annotated Bibliography on Native Americans

American Indians: An Annotated Bibliography of Recommended Research Materials, Elementary Grades. San Jacinto: San Jacninto Unified School District (SMERC Document No. ED 056 798), 1971.

Materials listed have been reviewed by at least two Native Americans.

Bibliography on the Native American Experience. Available through Educational Services Department, Illinois Commission on Human Relations, 106 N. La Salle St., Chicago, Illinois 60601, 1973.

This bibliography covers reading materials, films, and periodicals for elementary school children, teachers, and parents written by Native American Authors.

Kaleidoscope: A Directory of Resource Materials for Ethnic Education. Available from: Nevada State Department of Education. Dawson Building, 4055 South Spencer St., Las Vegas, Nevada 89109 (free), 1974.

This directory provides teachers which annotated sources for materials on Blacks, Hispanics, Native Americans, and Asian Americans.

Multicultural Resources for Children. Available through: Multicultural Resources, P. O. Box 2945, Stanford, California 94305.

A bibliography of materials for preschool through elementary school in the areas of Black, Spanish speaking, Asian American, Native American, and Pacific Island cultures.

Bibliggraphy on the Coast Miwok and Other California Native Americans

Included in this bibliography are sources of information on the Coast Miwok and Native American groups in California which had cultural similarities. This list is to be used in addition to the resources on the Coast Miwok given as references at the end of this paper. Starred sources signify that they are on a children's reading level.

General Culture and History

*Aginsky, B. W. and Aginsky, E. G. Deep Valley. New York: Stein and Day, 1967.

An excellent fictionalized account of a year in the life of a young Pomo man in traditional Pomo society.

Balls, Edward. Early Uses of California Plants. Berkeley: University of California Press, 1962.

The color photographs are useful and well done.

Barrett, S. A. and Gifford, E. W. Miwok Material Culture: Indian Life of the Yosemite Region. Bulletin of the Milwaukee Public Museum, Vol. 2, No. 4, pp. 127-275, 1933.

The Coast Miwok and the Sierra Miwok are related through language similarities and both shared some cultural traits common to most Native American groups ij California.

Bean, Lowell. "Power and Its Applications in Native California." Edited by Lowell Bean and Thomas Blackburn, Native Californians: A Theoretical Approach. Ramona: Ballena Press, 1976, pp. 407-420.

Bean, Lowell and Lawton, H. Some Explanations for the Rise of Cultural Complexity in Native California with Comments on Proto-Agriculture. Anthropological Papers #1. Ramona: Ballena Press, 1973.

*Brown, Vinson and Andrews, Douglas. The Pomo Indians of California and Their Neighbors. Healdsburg, Calif: Naturegraph Publishers, 1969.

Describes the material and social culture of the Pomo and Coast Miwok.

Brown, Vinson. Peoples of the Sea Wind. New York: Collier Macmillan, 1977.

A description of the Native American of the Pacific Coast.

*Buff, Mary and Buff, Conrad. Kemi, An Indian Boy Before the White Man Came. Los Angeles: Ward Richie Press, grade level 2-6, 1966.

About daily life of early California Native Americans.

*Clark, Ann Nolan. In My Mother's House. New York: Viking, 1941.

The story of a Native American child, his way of life, and the land he loved.

Coastantino, Joan and Coastantino, Josephine. Pepito at Capistrano. Chicago: Albert Whitman and Co., grade level 1-3, n.d.

A story of a young Indian boy's trip to the mission San Juan Capistrano with his grandfather.

Driver, Harold E. Indians of North America. 2nd ed. Chicago: University of Chicago Press, 1969.

Good general book of Native Americans.

*Falk, Elsa. Fog Island. Chicago: Follett, 1953.

Grade level 3-6/ Interesting story of a boy's life in the Chumash tribe of San Miguel.

Falk, Elsa. Tohi, A Chumash Indian Boy. Los Angeles: Melmont, 1959.

*Federichson, Hazel. He-Who-Runs-Far. New York: Young Scott Books, 1970.

Grade level 4-6. The life of a Native American boy at boarding school.

*Kroeber, Theodora. Ishi, Last of His Tribe. Berkeley: Parnassus Press, 1964.

Fourth to sixth grade level. Children's version of Isho of Two Worlds. A true story of a young man's survival once his whole tribe is dead.

*Harvey, Lois. Toyonuki's Rabbit. Chicago: Melhunt, 1964.

Grade level 2-4. Paiute boy's hunting expedition.

Heizer, Robert F. and Almquist, Alan F. The Other Californians. Berkeley: University of California Press, 1971.

Description of the mistreatment of California's minorities in the past.

*Hubbard, Fran. The Day with Tupi. Yosemite: Awani Press, 1965.

The story of a Miwok boy in Yosemite. Some Miwok myths. Grade level, 2-4.

*Jones, Hettie. The Trees Stand Shining: Poetry of the North American Indians. New York: Dial Press, 1971.

Well illustrated and poems are appropriate for children's use.

Lee, Dorothy. "The Conception of the Self Among the Wintu Indians." In Lee, D. Freedom and Culture. Prentice-Hall, 1959, pp. 131-140.

It's an excellent source for insights into the cultural differences in perceptions.

Lewis, Henry T. "Patterns of Indian Burning in California: Ecology and Ethnohistory." In Ballena Press Anthropology Papers #1. Ramona: Ballena Press, 1973.

McLuhan, T. C., ed. Touch the Earth: A Self-Portrait of Indian Existence. New York: Pocket Books, 1971.

A collection of statements by Native Americans on a number of topics. Excellent photographs.

*Montgomery, Jean. The Wrath of Coyote. New York: William Morrow, 1968.

Fiction based on the life of Chief Marin and the early contacts of the Miwok with Europeans. Grade level, 5-12. Excellent.

*________. Passage to Drakes Bay. New York: William Morrow, 1972.

Fictionalized story of a cabin boy on Sir Francis Drake's ships and the contact with the Coast Miwok. Ninth to twelveth grade level.

Murphy, Edity Van Allen. Indian Uses of Native Plants. Mendicino County Historical Society, Fort Bragg, California, 1959.

Gives information on the uses of food and medicinal plants in the west.

*O'Dell, Scott. Island of the Blue Dolphins. New York: Houghton Mifflin, 1960.

It is the fictionalized account of the true story of a Chumash woman left on the Island of San Nichols for 18 years alone, 4-8 grade level.

Reynolds, Diane and Reynolds, Norman. "Roots of Prejudice: California Indian History in School Textbooks," in Spindler, George, ed., Education and Cultural Process. New York: Holt, Rinehart, and Winston, Inc., 1974.

An excellent assessment of the misconceptions and stereotypes portrayed in current California textbooks concerning California Native Americans.

Rothenberg, Jerome, ed. Shaking the Pumpkin: Traditional Poetry of the Indian North American. Garden City, N.Y.: Doubleday, 1972.

A good collection of Native American literature.

*Shannon, Terry. Wokapoo and the Flying Arrows. Chicago: Albert Whitman, 1963.

A fictionalized story about the Chumash tribe on Santa Cruz Island, grade level 1-4.

Spicer, Harold E. A Short History of the Indians of the United States. New York: Van Nostrand Reinhold, 1969.

A well-written summary of the history of Native Americans after European contact.

Steiner, Stan. The New Indians. New York: Dell, 1968.

Describes the recent Native American protest movements.

*________. The Tiguas: The Lost Tribe of City Indians. New York: Collier, 1972.

Intermediate level. An account of a modern group of urban Indians trying to maintain their traditional customs and values. Author is insenstive at imtes (Banks, 1975).

Vayda, Andrew. "Pomo Trade Feasts." Edited by George Dalton, Tribal and Peasant Economics. Austin: University of Texas Press, 1967, pp. 495-500.

*Walker, E. F. World Crops Derived from the Indians. Highland Park, Calif.: Southwest Museum, Leaflet No. 17, n.d.

*Whipple, Mary Anne and Heizer, Nancy E. The First of Californians. Mt. View, Calif.: Peek Publications, 1971.

*Worthylake, M. M. Children of the Seed Gatherers. Chicago: Melmont, 1964.

This is a generalized account of the Pomo Indians, grade level 3-4.

Archaeology

Suggs, R. C. *The Archaeology of San Francisco*. New York: Thomas Y. Crowell, 1965.

A Description of the uses of archaeology to reconstruct prehistoric Native American cultures, 1965.

Myths, Legands, and Cosmology

Barrett, A. S. "Indian Opinions of the Earthquake of 1906." *Journal of American Folklore*. Vol. 19, 1906, pp. 324-325.

________. *Pomo Myths*. Bulletin of the Public Museum of Milwaukee, Vol. 15. Milwaukee, Wis.: Cannon Printing Co., 1933.

An excellent resource of cross-referenced myths classified as to religious concepts, supernatural beings, creation, trickster stories, and tales.

*Chief Eaglewing. *Peck-Wa Stories: Ancient Indian Legends of California*. San Francisco: George Lithograph, 1938.

Karuk stories which have morals to them, grade level 4-6.

*Curry, Jane Louise. *Down From the Lonely Mountain*. New York: Harcourt, Brace, and World, 1965.

Twelve California Native American myths. Origins are not given. Grade level 2-5.

*De Angulo, Jamie. *Indian Tales*. New York: Hill and Wang, 1962.

Animal legends of the Pit River Tribe. Grade level 5-6.

________. *How the World Was Made: Old Time Stories*, Vol. 2, Bob Callahan, ed. Berkeley: Turtle Island Foundation, 1976.

________. *Indian Tales*. New York: Ballantine Books, 1976.

________. *Shabegok: Old Time Stories*, Bob Callahan, ed. Berekeley, Calif.: Turtle Island Foundation, Vol. 1. Netzahaulcoyotl Historical Society.

Gifford, E. W. *Miwok Myths*. University of California Publications in American Archaeology and Ethnology, Vol. 12, No. 8. Berekely: 1917.

Myths and stories of the Sierra Miwok.

*Kroeber, Theodora. The Inland Whale. Berkeley: University of California Press, 1964.

Stories of the Karok, Yurok, Wintu, Yana, Maidu, Yokuts, and Mohaves retold by Theodora Kroeber. Well done.

*Masson, Marcelle. A Bag of Bones: Legends of the Wintu Indians of Northern California. Healdsburg, Calif.: Naturegraph, 1966.

Grade level 5-12.

*Peterson, Bonnie, ed. Dawn of the World: Coast Miwok Myths. Tamalpais Land Press: Fairfax, California, 1976.

These myths were collected by C. Hart Merriam between 1902 and 1906, and originally published in Dawn of the World: Myths and Weird Tales Told by the Mewan Indians of California. Cleveland: Arthur H. Clark, 1910. They are reprinted here. Some are fragments. They include a creation myth.

Games

Some of the references given earlier describe games played by California Native Americans.

Aginsky, B. W. and Aginsky, E. G. The Pomo: A Case Study in Gambling. The Annals of the American Academy of Political and Social Science, Vol. 269, 1959.

This account gives a good description of the Pomo view of games and gambling.

*Baldwin, Gordon C. Games of the American Indian. New York: Norton, 1969.

This book includes some games played by California Native Americans. Intermediate level.

MacFarlan, Allan A. Book of American Indian Games. New York: Association Press, 1958.

Good source of detailed information on how to play 150 games played by Native Americans along with the name of each tribe that originated the game.

Arts and Crafts, and Tools

Previous references also include descriptions of the arts,

crafts, and toolmkaing of many native California groups.

*Allen, Elise. Pomo Basketmaking: A Supreme Art for the Weaver. Healdsburg: Naturegraph Publishers, 1972.

Describes the process of basket making and includes photographs of baskets and weavers.

Barrett, S. A. Pomo Indian Basketry. Glorietta, New Mexico: Rio Grande Press, 1970.

It includes details on the techniques and patterns of Pomo Basketry and is useful in studying patterns of Coast Miwok baskets because of the similarities in material culture of the two groups.

*Baylor, B. Before You Came This Way. New York: E. P. Hutton, 1970.

Illustrations based on rock drawings from the Southwest. Text is appropriate to read to classes. All levels.

*________. When Clay Sings. New York: Charles Scribner's Sons, 1972.

Book of verse. The illustrations were taken from Southwest pottery motifs. All grades.

Dixon, R. B. Northern Maidu. American Museum of Natural History Bulletin 17, Part 3, 1905.

Excellent discription of Maidu featherwork, its use, and techniques. Special care should be taken when teaching about featherwork because feathers held special spiritual significance and were sources of power. They were handled by special persons and it would be inappropriate to teach the techniques to children.

________. The Shasta. American Museum of Natural History, Bulletin 17, 1907.

Good descriptions of the manufacture of rattles and games used by the Shasta.

Glubok, Shirley. The Art of the North American Indian. New York: Harper and Row, 1964.

The author provides a variety of Native American art forms along with instructions and illustrations. All levels.

Grant, Campbell. The Rock Paintings of the Chumash. Berkeley: University of California Press, 1965.

Well illustrated narration of Chumash rock art in California.

Heizer, R. F. et al. Prehistoric Rock Art of California. Sorroco, New Mexico: Ballena Press, 1973.

Covers the various forms and sites of rock art in California.

Miller, Teresa. Identification and Recording of Prehistoric Petroglyphs in Marin and Related Bay Area Counties. Master's thesis. San Francisco: San Francisco State University, 1977.

Technical descriptions of petroglyphs found in Marin County and attributed to the Coast Miwok. Photographs are included.

*Purdy, Carl. Pomo Indian Baskets and Their Makers. Mendocino County Historical Society, Ukiah, California, n.d.

Photographs of Pomo baskets and Pomo individuals.

Wheat, Margaret. Survival Arts of the Primitive Paiutes. Reno: University of Nevada Press, 1967.

Despite the negative reference in the title, the book contains excellent descriptions of tule book construction, and weaving techniques.

*Whiteford, Andrew H. North American Indian Arts: A Golden Guide. New York: Golden Press, 1973.

It includes California baskets, bonework, pottery, shellwork, stoneware, weavning, and woodwork.

Music

Densmore F. "Musical Instruments of the Maidu Indians." American Anthropologist, Vol. 41, 1939, pp. 113-118.

________. Music of the Maidu Indians of California. Los Angeles: Southwest Museum, 1958.

*Glass, Paul. Songs and Stories of the North American Indians. New York: Grosset and Dunlap, 1968.

Some songs from California Native American groups are included.

*Hofsinde, Robert. Indian Music Makers. New York: William Morrow, 1967.

Tells how musical instrumets were made and their use in different groups of Native Americans.

*Pietroforte, Alfred. Songs of the Yokuts and Paiutes. Healdsburg, Calif.: Naturegraph, 1965.

It studies the songs and instruments used by the Yokuts and Paiutes, grade level 4-6.

Shafter, Mary S. American Indian and Other Folk Dances for Pagents and Playgrounds. A. S. Barnes, 1927.

Four California dances are given along with the steps and music (available at the Pomona Library).

Waterman. T. T. "Native Musical Instruments of California." In Our West, Vol. 28, pp. 276-286, 1908.

Good description of the variety of instruments used.

Audiovisual Resources

Films

The following films are available through the Marin County

Schools Instructional Media Center, Corte Madera, California.

"Indians of California, Part 1"--Village life of the Yokuts of Central California, grade level 15 Minutes
Arthur Barr Productions Color

"Indians of California, Part 2"--Food processing of the Yokuts of Central California 15 Minutes
Color

"Ishi"--Documentary of a Yahi Indian 19 Minutes
Tompkins, Grade level 5-6

"The Loon's Necklace"--A Northwest Coast tale told through the use of masks grade level 4-6 11 Minutes
Encyclopedia Britannica Color

"Hupa White Deerskin Dance"--World Renewal Dance of the Hupa Indians of Northern California 11 Minutes

"Indian Family of the California Desert"--Cahvilla life 50 years ago.
Educational Horizons Productions 15 Minutes
Grade level 4-adult Color

"How Beaver Stole Fire"--American Indian myth of the Northwest Coast
12 Minutes

"Discovering American Indian Music" 24 Minutes

"Indians of the Americas" 15 Minutes

The University of California, Berkeley, Extension Media Center, Berkeley, California 94720 will send you a film catalogue upon request and rents the following films:

"Acorns: Staple Food of California Indians"--Pomo Indian techniques of acorn processing 28 Minutes
Grade level 4-8 Color

"Basketry of the Pomo"--Introductory film 30 Minutes
Grade level 6-adult Color

"Beautiful Tree"--Chishkale--Illustrates how acorn influenced the total way of life of the Pomo. Techniques of break making.
Leaching and processing 20 Minutes

"Bryan Beavers: A Moving Portrait"--Maidu Indian living in the mountains discusses his culture and beliefs 30 Minutes

"Buckeyes: Food of California Indians"--Shows how Nisenan Indians process buckeye 13 Minutes
Grade level 4-adult Color

"Calument, Pipe of Peace"--Great Plains Indians' rituals and beliefs about pipes and tobacco, fashioning decorating and smoking the pipe 23 Minutes
Grade level 4-adult Color

"Dream Dances of the Kashia Pomo"--Dances of the Bole-Maru about contemporary native beliefs 30 Minutes

"Game of Staves"--Pomo boys playing games of staves 10 Minutes

"Kashia Pomo Men's Dances: Southwestern Pomo Indians"--Build dance structure clothing for the dance and costumed men singing
Grade 7-adult 40 Minutes
Color

"Pine Nuts"--Paiute processing of pine nuts 13 Minutes
Grade level 4-adult Color

"Obsidian Point-Making"--Tolowa Indian demonstrates types of flaking techniques of making arrow points 13 Minutes

"Sinew-Backed Bow and Its Arrows"--Yurok man demonstrates making a bow
Grade level 6-adult 24 Minutes
Color

"Totem Pole"--Northwest Coast of Alaska and Puget Sound, people made totem poles. Beliefs, stories, construction and bow 12 Minutes

"Wooden Box"--Made by steaming and bending--Kwakiutl woodworking 33 Minutes

"Island of the Blue Dolphins"--Story of a Chumash girl 20 Minutes

Available through the California State Department of Education:

"Chen-Kut-Pom," 1971. The life story and remembrances of a Maidu Woman 20 Minutes
Grade level 1-6 Color

Tapes and Records

Oakland Museum Association provides three filmstrips and cassettes with a manual on the Native American and Early California exhibit. They are available through the Oakland Museum or the Marin County Schools' Instructional Medica Center.

Records--"Ways of Mankind Series," by Walter Goldsmidt, University of California, Los Angeles. Stories and myths of the Karok Tribe.

Photographs, Illustrations, and Slides

Curtis, Edward S. Portraits from North American Indian Life. New York: Promontory Press, 1972.

Excellent collection of photographs about Native American life and culture. It includes several pictures of people from California Native American groups.

Choris, Louis. Reproductions and slides of his sketches of Native groups in California in 1820 are available through the Smithsonian Institute. Bureau of American Ethnology.

Galvin, John, ed. The First Spanish Entry into San Francisco Bay, 1775. San Francisco: Howell Books, 1971.

There are several illustrations of San Francisco Bay area Native Americans done by Choris along with the text of Father Vicente Maria's encounters with Native Americans along the Marin Coast.

Kroeber, Theodora and Heizer, Robert. Almost Ancestors: The First Californians. San Francisco: Sierra Club-Ballantine Book, 1968.

Photographs of over 100 California Native Americans from the early 1900s. Includes some pictures of Coast Miwok peoples.

Kroeber, Theodora et al. Drawn from Life: California Indians in Pen and Brush. Socorro, New Mexico: Ballena Press, 1977.

A collection of drawings done by Whites, Europeans, and Americans covering a period of 300 years of contact with California Native Americans. The text provides background to the pictures.

Marin County Historical Society. San Rafael, California.

Photograph of Jose Calistro, the last Coast Miwok owner of Olompoli.

Robert H. Powers' collection of drawings of the Coast Miwok at the time of Sir Francis Drake's Expedition, 1795. Published in the California Historical Society Quarterly, Vol. L 11, No. 2, 1973. San Francisco: California Historical Society. Some of these illustrations are reprinted in Drawn From Life.

Oakland Museum. Oakland, California, postcards of exhibits are available depicting Northern California Native American life. There is also a postcard of a painting of a Pomo woman in headdress.

Museums and Archaeological Sites to Visit

Marin 138. Archaeological site and outdoor museum located at Miller Creek School, 2255 Las Gallinas Avenue, San Rafael, Calif. 94903. Tours can be arranged through the Miwok Archaeological Preserve of Marin.

Marin Miwok Museum. 2200 Navato Blvd., Navato, California 94947. Displays of Miwok artifacts. Open to the public. School tours offered by arrangement.

Kule Loklo. Point Reyes National Seashore, Point Reyes, California 94956. A replication of a Miwok village. Tours and participation activities can be arranged through Miwok Archaeological Preserve of Marin

Alameda 328. Archaeological site and outdoor museum at Coyote Hills Regional Park, Alameda. Tours can be arranged through the East Bay Regional Park District, 11500 Skyline Blvd., Oakland, California.

Oakland Museum, 1000 Oak St., Oakland, California. Good permanent exhibits of life-size scenes of California Native American groups involved in various everyday activities. Artifacts, replications, and descriptions are drawn from sources on Maidu Culture. Tours can be arranged by calling the Docent Council.

California Academy of Sciences. Wattis Hall of Man, Golden Gate Park, San Francisco, California. The permanent collection of Native artifacts is open to the public.

Organizations abd Resource People

This is a partial listing of organizations and programs available in the San Francisco Bay Area. Listings of organizations throughout the state are available in the *California Indian Assistance Program Field Directory* put out by the State of California, Department of Housing and Community Development, 1978.

American Indian Center, 3189 16th Street, San Francisco, California 94103. A monthly newspaper of opinion, poetry, reprints, book reviews, etc., emphasizing local news.

American Indian Council of Marin, 15 Quarry Road, San Rafael, California 94901.

"The Speaking Leaves." c/o American Indian Cultural Group; Sponsor, Mrs. Janet A. White, P. O. Box 2000, Vacaville, California 95688. A monthly newsletter with general information. Free.

American Indian Education Council, State Department of Education, 721 Capital Mall, Sacramento, California 95814.

American Indian Historical Society, 1451 Masonic Avenue, San Francisco, California 94117. A children's magazine by, for, and about Native Americans. *The Weewish Tree*.

California Indian Education Association, P. O. Box 4095, Modesto, California 95352. Information on education for the California Indians, including opportunities for students, course offerings, new books, and job openings in education.

California Indian Legal Services Newsletter, 2527 Dwight Way, Berkeley, California 94704. A stenciled report detailing the legal activities of CILS and Native American Rights Fund. Free.

Indian Affairs in California. California League for American Indians, P. O. Box 389, Sacramento, California 95802. Provides a folder containing national Indian news with special attention to California.

The Smoke Signal of the Federated Indians of California. Federated Indians of California, 2727 Santa Clara Way, Sacramento, California 95817. Issues a stenciled report of national news, California Indian news, short notices, books, etc. for a charge.

Intertribal Council of California, 618 4th Street, Suite 8, Santa Rosa, California 95404. (707) 528-1872.

The Tribal Spokesman. Intertribal Council of California, 1800 20th Street, Sacramento, California 95814. California and national Indian news. Monthly. Free.

Kashia Reservation Elementary, P. O. Box 2, Stewarts Point, California 95480. Shirley Parrish. (707) 785-2662.

Lowie Museum. University of California, Berkeley. Has changing exhibits of cultural artifacts from peoples all over the world. It also has one of the largest collections of California Native American artifacts. They may be of help in answering questions about local Native American groups.

National Indian Cultural Exchange, 415 Aileen Ave., Santa Rosa, California 95401.

Native American Advisory Council. c/o California Department of Parks and Recreation, P. O. Box 2390, Sacramento, California 95811.

Native American Heritage Commission, 1400 Tenth Street, Room 109, Sacramento,California 95814.

Northern Indian California, Education Project (NICE), 526 A Street, Eureka, California 95501.

Miwok Archaeological Preserve of Marin, 2255 Las Gallinas Avenue, San Rafael, California 94903. Provides a newsletter and publications on the Coast Miwok of Marin and Sonoma County. Activity participates in the preservation of aracheological sites in Marin County.

Marin Miwok Museum, 2200 Novato Blvd., Novato, California 94947. This museum is open to the public, offers classes and tours on the Coast Miwok and has permanent displays dealing with Coast Miwok life. May also be able to answer questions.

Owens Valley Indian Center, Education Center, P. O. Box 1648, Bishop, California 93514.

San Lorenzo Unififed School District, Project Awareness--Native American Education Administration Office, 15510 Usher Street, San Lorenzo, California 94580.

Sonoma County American Indian Council, 1000 Damon Court, Santa Rosa, California 95401.

Stewart's Point Rancheria, 256 C Street, San Rafael, California 94901. (415) 456-5119.

Ya-Ka-Ama Indian, Education Development, P. O. Box 11063, Santa Rosa, California.

Treganza Anthropology Museum, San Francisco State University, 1600 Holloway, San Francisco, California. This is research museum and is a repository for artifacts. It is not open to the public but the staff may be able to answer specific questions.

Anthropological and Multicultural Units

A Native American Curriculum Unit for the First Grade. Training Center for Community Programs, Minnesota University, 1971.

This unit is divided into subject areas: Science, arithmetic, art, physical education, music, literature, and language arts.

Anthropology Curriculum Project. University of Georgia, 107 Dudley Hall, Athens, Georgia 30602. They have developed several units and programmed texts and films. The Concept of Culture, level 4-5. Archeological Methods, level 5, 6, and 7 is a programmed text. (Write for descriptive brochure and pricing listing.)

Anthropology Curriculum Study Project. Patterns in Human History. American Anthropoligcal Association, 1703 New Hampshire Avenue, N.W., Washingtonm, D. C. 20009. High school level. Upon request they will send a listing of current elementary guides on anthropology.

Materials and Activities for Teachers and Children (MATCHA). Boston Children's Museum. American Science and Engineering, 20 Overland St., Boston, Mass. 02215. Grade levels 1-6.

Man: A Course of Study. Harvard University Social Studies Project. Grade levels 1-6.

Human Relations Curriculum Guides. Cupertino Union School District, 10301 Vista Drive, Cupertino, California 95014. The seventh grade level guide is on the Native American. It has eight lessons each covering a major concept such as contributions, cultural heritage, misconceptions, about the Native American.

Indian Education Curriculum Guidelines. Oklahoma State Department of Education. A general elementary curricula guide of objectives and activities for teaching about Native Americans in the different curriculum subject areas.

Multicultural Education Guide for Grades 4, 5, and 8. Millbrae School District, California, May 1970. Order from SMERC, Document No. ED 051 054, 1 mf. The guide covers the American Indian as well as four other ethnic groups and there is also a good unit on prejudice. Objectives, materials for instruction, and activities are given.

Native American Curriculum Series. Curriculum Associates, 5715 58th Ave., N.E., Seattle, Washington 98105, 1979.

Six booklets and multimedia kits introducing elementary school children to the history, culture, and contemporary issues concerning Native Americans. Booklets are $3.25 each. The Way It Is Today, Desert Culture Area, Coastal Culture Area, Plains Culture Area, Woodland Culture Area, General Information About Native Americans.

Native Americans of California. Elsa K. Bertolino, The Archaeological Survey Association of Southern California, P. O. Box 516, La Verne, California 91750. Intermediate level 4-6 grade. Curriculum guide developed on California Indians and resources in the Southern California area.

The Native Americans. Teacher's guide and 12 student booklets, 1976. Available from The Proof Press, P. o. Box 1256, Berkeley, California 94720. Teachers' guide, $2.25, booklet sets, $5.50. Grade level 4-12.

In this unit students study Native Americans of 12 cultural areas. Display drawings and charts are included.

Taba Social Studies Curriculum Projects. Addison Wesley Co., 2725 Sand Hill, Menlow Psrk, California. Good questioning strategies.

Unit of Work for Teachers of Indian Children Native American Studies Workshop. California State Department of Education. University of California, Davis, 1970, K-12.

This is a course of study developed to aid elementary teachers in implementing social studies into Native Americans.

Simulation Games

"Culture Contact," ABT Associates, 55 Wheeler St., Cambridge, Mass. 02138, Levels 7-12.

"Hang Up," Unitarian Universalist Association, 25 Beacon Str., Boston, Mass. 02108, 6-12.

"Dig," Interact Company, Box 262, Lakeside, California 92040.

A simulation of the archaeological reconstruction of a vanished civilization, grade level 5-college.

"Mahopa," Interact Company, Box 262, Lakeside, California 92040.

A simulation of the history and culture of the North American Indians. Intermediate level to college.

"People in Action," Holt, Rinehart & Winston, 383 Madison Avenue, New York, N.Y. 10017. Grade level 1-4.